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BY



YOTSUME.

911 De Sammarer





**HAN TO HAN**



# HAN TO HAN

OTHERWISE

## HALF AND HALF

BEING IMPRESSIONS DURING SOME YEARS  
RECEIVED FROM HEAVEN WHICH HAVE  
FOUND RESIDENCE IN THE HOUSE OF  
MIND OF A FOOLISH MAN, NOW PENNED

*YOTSU ME*

LONDON

GEORGE ROUTLEDGE & SONS, LTD.

BROADWAY HOUSE, LUDGATE HILL

1907





## **Dedication**

**TO THE SPIRITS OF  
THOSE WHOSE BODIES NOW LIE IN  
THE OFFING OF TSU SHIMA WORDS OF REVERENCE ARE  
HEREIN RESPECTFULLY OFFERED**



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## CHAPTER I

### MEMORIES

KIMI,

∴, REGARDLESS of my want of talent I respectfully write you these few lines, having crossed over the waves of ten thousand leagues of sea, from Albion, the island of the white cliffs, hopeful that in the hot summer days when the Semi (cicada), sings his loudest and the lulling notes of the siren fish, Kajika, reach you from the rippling river, they will induce that pleasant repose in which your sleep-thoughts, and words, and sights, shall be only of peace in the Orient, of a smiling land, and of a happy people grateful to the Giver of All Goodness for the blessings of peace, the kindly fruits of the earth, the works of the silkworm, of the cotton plant, the fish of the rivers and sea, and all with no fear of the imminence of the Don Don of the war-drum, the Doro Doro of the great gun, the Goro um Goro um of the bursting shell, the Riu Riu, Piyo-O Piyo-O of the rifle bullet, the trickling, Jita Jita, of the red heart's blood flowing from the mouth made by the white sword, the Para, Para, of the tear-drops which will come in privacy for those gone and coming not, the crackling of burning villages, the harsh dry cries of the sick in a far land struck down by beri-beri, typhoid, and other ills. These have been the thought-pictures of Dai Nippon for more than a century and now—What says the proverb? "Past gone affairs clear as a mirror are, coming affairs obscure as lacquer are"; but—does not the shadow of great events pre-

cede the happenings ? And more, Confucius said, "A man without foresight must have near sorrow". Of men so of rulers. Has not all history shown that merely ruling for to-day brings sorrow on the morrow ? Is it not a lamentable truth that all would-be peace-makers have failed to produce peace between men, or nations, by their words ? And how seldom by their shotted guns fired in anger ! Did the shots fired a century ago at defenceless Japanese fishing villages, with promises that this system of Occidental "civilization" would be continued, become the seeds from which trees of peace have sprung ? Even they of the Middle Kingdom may justly complain that outside barbarians are only welcomed because of their otherwise unwelcome missiles.

Being a Quaker nation they believe in the advice of yore : "Every man should clear the snow from his own door ; the frost on his neighbour's tiles need not concern him". This inexpedient concern for the neighbour's frosted tiles has given many allegories for guidance—even the theatre has given comedies and tragedies confirming the ages-before wisdom ; and really and truly it seems almost prophetic that for a thousand times ten thousands of times the cry "To Zai", "East and West", has been shouted to still the audience prior to raising the curtain for the performance of tragedy, comedy, or other exhibition, and this in all seasons ; and not always is the audience informed beforehand as to the trend and upshot of the performance, hence what could be said of a new tragedy with all the mouths and eyes of mankind, with the fowls of the air, the beasts of the field, the fish and dragons of the ocean, the spirits of ancestors of a thousand generations, as well as the eight hundred myriads of deities, as audience ?

When in the second month of the thirty-seventh year of Meiji (Era of Serenity), in the time of the year's

usual great cold, the loud cry "To Zai" was raised and the performance of the world's greatest tragedy began, when the "flapping of the wings" of two great peoples was soon to become deafening, when they of the Empire of the Dragon Fly Islands and they of the Empire of the Two Eagles soon appeared in Act I, Scene I, when as in the wrestling ring the umpire's fan of peace was withdrawn from between the wrestlers and all the forty-eight grips soon followed, when it soon became apparent that the combatants were the "Readys" and the "Unreadys", when the "Ruler of Ten Thousand Chariots" ordered his sailors and soldiers to gory action knowing full well that they would be "Inoshishi Bu Shi", "Wild Hog fighters" to the death, getting all their wounds in front, ready to face ten chances for dying against one for living, ready to go where the arrows fall thicker than rain, ready to be cut into a hundred pieces for their country, among all their war-trappings not one white flag nor handkerchief, ready to bear the drunkenness of the heaving ship and cross seas and mountains even unto China and India for the welfare of Dai Nippon, wistful to enter a battle facing fearful odds full of the fire of combat in the morning and to be bones rotting on the moor in the evening, his "Jisei," the last few scrawls of his brush, "O Kuni yuye" (For the sake of my honourable country), rather than retreat, educated in all the six accomplishments, reading, arithmetic, etiquette, archery, horsemanship, and music, his one thought, "the safety of our Empire depends on this effort, therefore I will break my bones" (do my utmost), then the audience also shouted: "TO ZAI, TO ZAI".

I was astonished, my liver was burst, at learning that many Westerns regarded Japan as "To Zai Ko", an East-West child, a child so young as not to be able to tell its wants, not knowing right from left. Verily the ignorance of things Oriental among these Westerns



is surprising. Ages ago the wisdom of the three empires, India, China, and Japan was proverbial. This wisdom built on the wisdom of prior ages, for, as the sage says: "Without listening to former kings' bequeathed words we cannot know wisdom's greatness". But perhaps this ignorance of the Westerns arose from their wont to destroy much that was good in those they conquered. For if I were to write of the wars and bloodshed of the western countries and islands my hand would tire. From small independent tribes, or clans, warring with each and all, they have persistently followed the old proverb: "He that steals money is killed, but he that steals a country becomes a king". And those that govern by rewards prosper, those that govern by punishments do not.

Japan knows that they of old enjoined: "In peace time we may not forget danger; in home tranquil time we may not forget anarchy", and with such maxims as frontlets and knowing full well that when the pen fails to govern or defend the sword is the arbiter the samurai ever kept his swords sharp, slept with them at hand's grasp, and lived, from cradle to grave, in a state of Chiu-Ko, fidelity to his chief and obedience to parents, than which there are no higher virtues. And though they of Sinim have given much to Japan in book-learning, in using the products and forces of nature for the good of mankind, and in teaching the way of the River of Heaven, yet did never the scholars accept all the passiveness taught, never heeded that "in war the van gets slaughtered, the rear may take part in many battles", and even though "it is good for the ox-herd that the ox knows not his own power", yet they of the Eight Islands quote in reply, "Even to be a cock's bill is better than being an ox's buttocks," better still the spurs.

Glancing into the mirror of the past and noting the quagmires and shoals which have given foundering

points guidance for the future, of nations as well as individuals. Of the woes of China I will not use much ink. She has lived and will live, and if in my next existence I become a Chinaman I will certainly be one of the Harmonious Fists, ready to give the fist of friendship to China's friends, the blow of defence to its enemies. Pity it is that these Westerns do not study the beautiful picture language and the four musical inflexions of its talk, and travel and learn of the marvel which has kept the nation intact through thousands of years, learn of its practice of the ten virtues and its avoidance of the ten sins, learn that in the Books of Good Life, whether Eastern or Western, there are many the same hests, study well how these hests are obeyed and find that many of the Westerns disobey the rules even their first all through till almost the last. Do not both books enjoin obedience to laws ; to the laws of any country where sojourning ? Have the Westerns ever obeyed the laws of China ? Nay, have they not repeatedly disobeyed them and also taught pernicious doctrines !

Says the ancient virtuous lore : " The body feels the damages of water, fire and robbers ; pernicious teaching roots in men's hearts ". One is transient and China has often experienced it, the other who can say how lasting ?

I find that in the Western mind the first thought which enters when a Chinese is mentioned is that he wears a cue and shaves the front of his skull. Both are regarded as ludicrous, their history is known, being the order of that Manchu Conquering Son of Heaven who first deigned to give words of wisdom to China about 260 years ago, (a period brief as a dog's dream), and though Western women may wear the cue of Chinamen and be regarded as comely, yet in men the wearing of the cue, for a short time fashionable, has died out, its last use being by the ship-men

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legs warm or the rain's legs water, known under all the blue umbrella of heaven on land and the four seas, and that is that the dishonest Chinese merchant is known by the hair growing on the palms of his hands and soles of his feet. Surely such live integrity built by the wisdom of sages and philosophers, Confucius, Mencius, and others whose graves are now rice-fields, is to be admired and imitated. If my pen does not tire you I may present other comparisons often pondered in my stupid mind.

These Westerners do not teach in their schools the history of the three empires. Few have heard of the intercourse between Korea and Japan. How that 1,600 years ago there began to pour into Japan from Korea the streams of learning of those of East China, first brought to Japan by Prince Atogi, Korea's King's son, also he introduced the art of weaving. Of the wars with Korea they are also ignorant. Of Hachi Man (Eight Flags), now god of war, in whose reign this peaceful invasion happened they know not, nor of Tai Ko Sama, invader and conqueror of Korea, of which the reminder may be seen at Mimi Dzuka (Ears' Tomb) near Kioto where the ears of several tens of thousands of slain Koreans are buried.

These islanders also in ancient times seemed to have so preserved remnants of enemies. I am told that the early Jute settlers did not welcome the undesirable aliens the Danes, but skinned them and fastened their skins on the gates of their prayer-houses.

Verily as of old said, "Waga Kuni mo ikoku mo onaji hito kokoro", videlicet "Our people even, foreigners even, same hearted men". Who would joyfully surcease peace for war of gore?

Many times have the hands of Koreans and Japanese rubbed back to back, but Japan found it was preferable to fight, conquer, and evacuate rather than, as in the eight years' occupation, to live among a people who



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hoofs, resistless as a boulder from the mountain's summit, prancing ever onward as full of war-joy, pride-full of the singing of the arrow, his whinnying and warriors' war shouts all making a grand concert, longing for the sound of the empty quiver against his saddle when the clash of the spear (bright as a mirror) and the shield and the war-cry "Dead men have no mouths nor fighting arms" will soon follow, every blast of the War-Mandarin's Conch urging him forward, eager to be the first of the thousand of his kind who entered the battle to beat down the foes' antient? Till the end of time so will it be.

Dress the fairest damsels in robes vying with the most beautiful flowers, let the pun pun of the most delicious perfumes proceed from graceful robes and orchid-like hair, adorn them with all the choicest of gems, let them be as peerless in beauty as Tama Mono Maye and holding in each hand the sacred pearl, and the glitter of their jewels dazzling as the sun's brightest yellow fountains, and tribute them as danegeld, yet will wildsmen and all others refrain from demanding such toll if in lieu there be made apparent the twang of the bowstring, the flash of the unsheathed sword, the note of the war conch, the ready spur and the loose rein of the dragon-horse.

Such was one of China's awakenings when the watch fires of the Huns heralded their approach and, instead of maidens, fourteen times ten thousand warriors with war-chariots and all the latest improvements harried those Huns for hundreds of leagues so that they went west, even unto Rome, Germany, France, and Spain, being received with great terror and regarded as the offspring of demons and Scythian witches, their birthplace the desert. And so China had peace obtained at a great price, the priceless example of eleven times ten thousand warriors who ate no more rice, thus dying for their country. Pity

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it is that now the hearts of China's men are not of one ingredient.

Of Japan's vikings who harried the China coast, I will not much recall in the mirror of remembrance. Of Nagamasa, he whose name even now stills Chinese children when his visit is threatened by mothers, of his voyages even to Siam and of the beautiful princess from there the captive of his bow and spear, of Spain's conquest of the Phillipines aided by Japan's warriors and the sequel, of the voyages of others, how far who shall say, voyages in Tai Fun, hurricane, cyclone, in black wild nights when land was only known by the white dragons of the sea disporting themselves on the shores and rejoicing in the he-e-e, hoo-oo-oo, ah-oo-oo-ki-i-i, of the tempest; but all this was stopped with the advent of the red western men. The fiat went forth that no more ships carrying weather-helm were to be built, and Japan became a hermit kingdom, being convinced that intercourse with the Westerns engendered promulgation of pernicious doctrines and subversion of all authority, of that of the Tenshi, Dai Miyo, fathers, or ancestors.

This is how it came about. Long-time having lived and followed all that was good in the teachings of China's sages; in Shinto the Way of the Gods; in the gentle, loving, peace-among-all teachings of My Lord Shaka, favoured-before-other-lands India's gift to the world, Siddharatha, or he who has accomplished his aim, only child of promise in a sleep-sight, promised conqueror of the world by love not blood, born of an aged mother out of due time, she giving a life for a life, born under the shade of the lofty satin trees in the pleasant grove of Lumbini (sad that the mother could not reach her parents' home), babe of the thirty-two signs and eight tokens, filler of the world with perfumed wisdom pleasant as the cherry blossom, with love sweet as honey, Shaka's tribe's



lion, the sage, the happy one, the conquering teacher, the blessed one, lord of the world, omniscient one, king of righteousness, teacher of the four noble truths of the four stages of the noble path which when traversed wears off the fetters of the ten evils eating the mind and so to the glad City of Peace Nirvana joy and gladness and ambrosia of the wise, Gautama, Sammasam-Buddha, the completely enlightened one, weary wanderer gathering enlightenment under the Bo tree, tree of wisdom (is not that tree's child now 2,200 years old ?), he of the Great Renunciation, World-honoured, turner of the wheel of the excellent Law, Venerable, converter of the child-eating dragon, Refuge of the Disconsolate, giver of the boundless treasure, sower of seeds of faith and garnerer of sorrow's ending, teacher of ancestral honouring, of Heaven the honoured one, worshipped of five times ten thousand times ten thousand of this world's people and of countless myriads of the unseen ; then came the Portuguese traders and with them priests of the cult of the Hebrew carpenter's son, this but three and a half centuries ago.

## CHAPTER II

### WESTERN VISITORS

THE traders were received with all hospitality, bringing the wares of China, India, and the West. The priests also were received as sages, as much of their teaching accorded with ancient moral precepts. Indeed the prayer of the seventy words contains all that is good for guidance in this and other existences. But alas ! Soon was Japan to find that the Western religion seemed to be a great departure from the commands of its Founder and His immediate disciples.

My sorrowing hand in writing of Christian dissensions in Japan or other lands would prefer to drop the pen. Briefly they of the Cross have, from its beginning, never standardized. They have never been of one ingredient. I hazard conjecture that nearly one thousand would be the number of schools, winds, currents, or gates, representing the various practices, each regarded as the one and only way to Superlative Happiness, that have been initiated since the death of its Founder. This number yearly increasing. Each gate only open to those of its ingredient. The dwellers within the gates ready at all times to assail the gates and castles of all the others. Warring sometimes with bitter speech, often with fire, sword, and all the tortures of the hundred and twenty-eight hells.

Imitating and amplifying the persecutions to which non-believers subjected the early Christians, for their disobedience to the realm's laws, so the various sects

warred with each other, and against believers in more ancient religions. How piteous! And all in the name of the Prince of Peace! How can a ship be coursed to the River of Heaven by such governance. And yet their book of pilotage enjoins not such action. Does not the Chinese proverb say: "Captains many commanding the ship up the mountain make it ascend"? I have read that it certainly teaches obedience to the laws of any country where sojourning. Also I have read that if the inhabitants of any country invite departure the Christian is ordered to depart and take none of that soil with him even on his sandals. Thus did not the Christian aliens nor Christian Japanese, and their disobedience to the laws of Ten Cho was punished with the sword, the sea receiving their bleeding bodies over the cliffs at Nagasaki, and the teaching of such pernicious doctrines as theirs forbidden. "Turn out false doctrines, dishonour no ancient teaching."

When the good prayer of the seventy words, and avoidance of the Western ten sins, had been learned then came the natural question: "What of our forefathers, what of the lisping children gone to spirit land"? Then came the answer, which wrenched the souls from the inquirers' bodies (who can wonder at their alarm?), saying that most likely all were in the hell of thirst and famine, or of battle and slaughter. There to remain. For them time was ended and their hopeless appeals for mercy were to the joy of hell's kings and myrmidons. As to the encampment of the little ones on the pleasant banks of the children's river, that was a fond thing vainly imagined. Even though their first earthly existence had been as evanescent as the dew yet were they with their forefathers, and offerings of incense and flowers with prayers at their graves must be disestablished. What horrible thought-food brought by these Western

priests! Also would these priests be as Dai Miyos, the great in the land, exacting the obeisance of the forehead to the ground even of those carrying two swords, and so it all ended in their finding they had "gone to market and bought calamity".

Sad but just ending to these teachers of much good but also of much adverse to Japan's winds (customs.) And yet I think their deaths were noble and their action in fighting till the last sword-arm was lifeless is more to be commended than that of the other race of red Westerns who aided the loyal Japanese in slaughtering Japanese of the Cross who, as they, called on the name of the Peerless Hebrew as their pass-word in this life and the next.

And so for more than two hundred years Japan remained in splendid isolation, fed with such mental knowledge from the West as the aforesaid Westerns from the dyke lands saw fit to impart (which slightly magnified the mental and physical prowess of their own country, and minified that of others), and keeping themselves well informed of China's doings, including their great afflictions by the gun-ships and red soldiers of the English and other nations.

Of the many attempts of those of Illustrious Land (England) to enter into amicable exchange of wares and of the obstructions by the caged Westerns at De Shima all that is now but the decayed branch of time's tree. Of Anjin Sama (Will Adams) of this country and his enforced residence the history is to these people as a chapter in a travel-book loved by school-boys. When these English gun-ship men first learned of the tombs of that Pilot and his Japanese wife at Yokosuka how quickly they broke up the grave-stones and took the pieces far over the Western seas to be honoured mementoes! This is their wont and is not intended as a desecration. Had they have learned of the small temple raised to his memory

in Pilot Street, Tokio, their memento-garnering instinct might have caused its denudation. Even when the Illustrious sent their war-junks filled with sea-samurai yet did Great Japan say them nay, telling them that they wished to follow the English custom where, apparently, each house was a castle, asking them to regard the Empire under Heaven as a similar castle.

Of the intercourse with Russia the many misunderstandings are now happily settled. There are not likely to be more uninvited settlements on Japan's soil, and the testimony of the graves will be heeded, for the graves of Japanese existed in Karafuto and other islands washed by the Black Stream long before the names Saghalin and Kurile were evolved.

The Westerners do not comprehend that it is the graves of ancestors and the annual reverence paid to them which makes both China and Japan wistful that such shall never be dominated, perhaps to be buried under slag-heaps, by sprung-from-the-sea men or others who lack veneration even of their own ancestors. This is the Western Peril which must be rendered impotent, and which must unite all of the four empires to resist even until the last soul-shell is but an empty shell.

Still tiring your eyes I speak of one of the greatest anomalies in national life. Long years those of the Republic in North America told older nations that the snow on America's tiles was no concern of theirs. Also that Mon Ro U strictly forbade any landing of armed men anywhere on that continent. Those of Europe did not fall in with this view of the power of Mon Ro U, nor have they to this day. This god so much worshipped by those of the amalgamated races is said to have dire powers, his wrath terrible, disobedience to his commands making the River of Heaven to become all-fire and roll together as of many eight thousands of wickedly frolicking fiery demons

pouring down fire-spouts, also enlisting Rai Jin, Thunder God, he sending his terrors including myriads of Rai Ji U, Thunder Animal, large as a Manchester terrier, fierce as a peccary, these urged to combat by the Thunder Cocks singing as loudly as a missel-thrush in the fiercest storm.

Long perplexed as to whence this god derived his name I remembered that it is the Western plan to talk backwards and so when Mon Ro U becomes, as it should be, U Ro Mon its meaning becomes clearer being (the) I-will-sell, or I-will-get-dollars, gate, possibly a misty survival of the toll gates of the country of the far-back-in-time settlers, possibly also an unconscious cerebration, hereditary, of the souls of thrifty ancestors now inhabiting bodies of presents, for is there not a legend that, ages ago a son was informed of the death of his father, and his so mournful comment, "Rather would I have lost a dollar"?

It is evident to me that this Mon Ro U was but a re-incarnation of Feng Shui, so long the guardian and guide of China's soil. It is well known how that disobedience to Feng Shui creates plague, pestilence, and famine, and that obedience brings health, wealth, and happiness to all, and therefore the benign Mon Ro U (so called), evidently aspired to produce such an equality in the enjoyment of all the useful productions of the land as would make the Republic to be the long-desired of seers of old. Happy, happy, U.S.A. where all must be :

Affinity,	Community,	Gentility,
Amity,	Credibility,	Gravity,
Authenticity,	Dexterity,	Honesty,
Benignity,	Dignity,	Humanity,
Charity,	Equality,	Humility,
Chastity,	Fecundity,	Identity,
Civility,	Fraternity,	Immensity,
H.H.		C

Integrity,	Originality,	Sanctity,
Jocundity,	Ostensibility,	Satiety,
Jollity,	Passivity,	Serenity,
Laxity,	Perspicuity,	Suavity,
Legerity,	Piety,	Temporality,
Liberality,	Placidity,	Thrifty,
Liberty,	Potentiality,	Trusty,
Limpidity,	Probity,	Unimpeach-
Magnanimity,	Profundity,	ability
Mentality,	Quizzicality,	Unity,
Morality,	Rationality,	Validity,
Neutrality,	Reality,	Veracity,
Nobility,	Receptivity,	Vitality,
Oddity,	Reliability,	Witty,
Opportunity,	Safety,	Zesty.

Sometimes I think that U.S.A. controverts Laou-tsze's teaching: "A nation is a growth, not a manufacture". (Japanese word "USA" means sorrow, sadness, gloom, melancholy.)

Right is Mon Ro U to forbid invasions by armed men, for the history of the American continent shows how that such have destroyed older civilizations, stolen their lands, exterminated their peoples, and waxed full of gold and silver thereby.

Their cult of the thousand schisms aided this destruction, the schismatics even destroying each other. Aborigines said their land was a God-given heritage to them, but the new-comers said them nay, that it was originally given to the wolf, bear, raven, hart, bison, and many others, and that they, the invaders, were direct heirs of these and the then residents were interlopers. Futile was it for the red-men and others to point to their totems and bid reading of their genealogy on the totem pole, the answer was the belching of the iron tube.

Having such U Ro Mon belief in the inviolability of

the American continent how very unjust it seems that gunships bearing the flag of stars and brooklets should have come to Japan, remained dumb as to their own belief, and deliberately arranged to violate Japan's soil. Previous visits had been made by these, and the "not at home" intimation was sufficient. But in 1852 came ships fully determined to violate all etiquette, certainly their own etiquette system.

It was explained to these ocean-gentlemen that much pleasure had been found in speeding previous visitors, and that equal pleasure would arise at their departure. But this was met by a statement that their Shogun, or Great Presider, had other intentions, and that these self-invited guests had brought letters which required speedy answers. Briefly their Shogun wanted his merchants to be allowed to come and exchange the varied products of his dominions for those of Japan, and it was pointed out that the Japanese might possibly accumulate many dollars by this intercourse, and be able to indulge in all the joys those dollars would bring. Failing exchange of produce the golden Obangs, and Ko bangs, of Japan would be welcome.

Those of Japan answered that they wished for the Simple Life, that they had sufficient rice, fish, pickled radish, and tea, for their wants, also tobacco and rice-wine sufficient, and that they did not lack garments, nor did they pine for the many strange and unnecessary Western articles. Much to-no-purpose talking was bartered and eventually the visitors brusquely informed those of Cherry Blossom Land that their Great Presider would be very angry if the mission were fruitless.

It was pointed out that anger was one of the cardinal sins and that it was the parent of lasting sorrow, for surely these Westerns must be guided by the old monition: "Suppress one moment's anger so prevent one



hundred days' sorrow". But the Westerns replied that their Great Presider's anger would surely cause the powdery medicine in the great iron tubes to expel the iron spheres which had also been placed therein. Japan's replies to this were silence. How can the arrow or white sword fight with the iron sphere sent from beyond-arrow-range distance? How foolish is one to spit at Tai Fun! And then it was found that not only had the G.P. sent letters making known his wants but he had also sent the answers thereto which only needed the seal of the Shogun to become law. The argument of the shotted-guns prevailed and with "humiliation beyond the bounds of seven leagues" Japan opened its gates to the not-wanted Westerns. Others followed who were also not desired. And then the task of Japan's guiding men became bone-breaking. Some were for keeping out the barbarians. The wisdom of one prevailed, his advice being to learn all that the Westerns knew and then close again the country to their ingress.

Of the civil war which followed perhaps silence is best. Glancing back one fails to see how the Shogun could have acted differently, he not being able to use the vis-viva arguments of the red haired Westerns, and the action of the southern clans, Satsuma, Choshiu, Tosa, and others in making red war to remove the Shogun from being principal adviser to the Tenshi may bear many interpretations. The misunderstanding at Kagoshima in September 1864 might have been avoided if the Westerns had remembered to conform to Japan's customs. This fight showed the efficacy of superior weapons and that bravery of swordsmen or bowmen was as but "one hair of nine oxen" when pitted against the out-of-range Armstrong breech-loader, and that though Japan's samurai were soldiers not afraid alone to face ten thousand yet no one can fight thunderbolts.

But this generation of Englishmen remembers not that fight. One ancient man of the sea there is, however, still dwelling in London, his body still the abode of Japanese bullets received when fighting for England.

## CHAPTER III

### MEIJI BEGINS

AND so Japan's new task began, the task of forging, and welding, and fashioning, the intellect of the nation so that it should blend the best of the hitherto with that of the overseas-people. This is still progressing and who shall say that the taught may not become the teacher? Time was when the proverb of old was strictly obeyed, "Shichi shaku satte shi no kage wo fumadzu", "Walk seven feet apart, teacher's shadow do not step on", but now the pupil walks shoulder to shoulder with his teacher, and all teachers have profited by the astute pupils' inquiries.

The task was very difficult at first. Japan learned many things subversive of all its ideas. Thus the proverb, "Go ni irite wa go ni shitagaye", "A country entered its laws submit to" was reversed. But the Westerns were void of much etiquette, and this led to lamentable incidents. Thus in the matter of interfering with a Daimiyo's procession, perhaps inadvertently, in the feudal times if any one so interfered custom sanctioned his being cut down. This could not, of course, have been known to the Western, and the Mamamugi affair, caused further humiliation to Japan. Complaint was made that the country was disgraced by accession to England's claims. Many said in their hearts as follows:

"We have not been able to forget them. When  
"we read the history we feel like Kosen the King

"of Etsu, who placed by him a gall-bladder to  
"keep up his bitter feelings. That the English  
"government should have insulted the Taikun's  
"government, which was then the power of Japan,  
"for this single matter we really cannot bear to  
"speak of. Nor can we for shame recount our  
"negotiations with foreign powers which have  
"taken place since then—they being always  
"armed and threatening and concluding conven-  
"tions in a language which gives them all the  
"advantage. Even at present there are many  
"points in which they refuse to acknowledge our  
"equal rank with them as a nation. If these  
"things do not constitute a great insult to Japan,  
"what are they ?"

This was written just thirty years ago. Now it reads like the gudzu-gudzu, foolish and idle, complaining, of an all-men-distrusting man, a misanthrope. And there were many who never became wholly reconciled to the advent of the foreigner. Their so-different practices made the teeth of many of the older samurai to itch to be unsheathing the sword, and hence all must admire the mental bravery of one who initiated the great reform, he knowing full well that many might raise the cry "Bushido is annihilated". This far-seeing statesman was of the Choshiu clan, which largely contributed to the downfall of the Shogun, and he placed state before party.

Here is his memorial in 1875 :

*"Memorial of the Minister of War on the Abolishment  
of Swords."*

"From the middle ages it has been the Japanese  
"custom for the samurai class to carry two swords.  
"The reason for this habit may be found in the  
"fact that from ages past these weapons formed

“one of the class of arms, limited principally to  
“repelling the enemy, and, next, the protection  
“of the person. Thus it was natural that their  
“use should be continued during the wars and  
“the maintenance of the feudal system.

“That age having passed, and times being  
“greatly changed, the samurai having relinquished  
“their former occupations civil and military, the  
“Han restored their authority and rule to the  
“Emperor, finally, in the 6th Meiji, by a special  
“law, a military establishment was organized—  
“such never having yet had existence, and this  
“now extends pretty much throughout the land.  
“The Household Guards (Konoysei) have been  
“organized for the protection of the Imperial  
“person. The troops of the line (Chin-tai-hei)  
“have been provided for guarding the seven high-  
“ways (shichi do) and to keep watch against  
“foreign invasion and internal revolt. Police  
“have been organized for guarding the people in  
“the markets, hamlets, villages, etc., of the various  
“cities and departments (fu and ken), and the  
“detection and suppression of wrong-doing and  
“crime. Thus, measures for the safety of the  
“people may be said to be complete, and the  
“people cannot doubt the protection of the Govern-  
“ment. But in looking over the country there  
“are to be found not a few of the nobility (kuwa-  
“zoku) and samurai (skizoku) who still adhere  
“to ancient customs, and continue to wear two  
“swords in the sash (belt). These persons, in  
“their ignorance and obstinacy, ignore the change  
“in the times, and the establishment of the regular  
“military, and consider that the defence of the  
“country rests upon themselves, and that for this  
“and their own protection they should keep to  
“their swords.

"Now, upon careful consideration it is seen  
 "that people carrying such objects of terror are  
 "not only of no use to the country, but by their  
 "proud swagger, domineering, boasting pride,  
 "their demands for special consideration to their  
 "class (samurai), they are looked upon only as  
 "objects of rude manners. Unless these prac-  
 "tices are stopped more or less injury will be sus-  
 "tained by the Administration. Moreover, if  
 "others than the military carry arms, the extent  
 "of military control required will not be slight.

"I should wish that an order be at once issued,  
 "abolishing swords, that the entire population  
 "may gradually progress towards civilization.

"Kneeling, I humbly request the Imperial  
 "judgment on the foregoing.

"YAMAGATA ARITOMO,

"Minister of War.

"8th Meiji, 12th month, 7th day."

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"Reply.

"Your memorial has been accepted and en-  
 "grossed in Notification No. 38.

"9th Meiji, 3rd month, 28th day."

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"Notification No 38.

"After this date, all others than the military,  
 "police, and other officers in uniform as pre-  
 "scribed, must cease to wear swords.

"Any one failing to conform to the foregoing,  
 "will have their swords confiscated.

"Meiji 9th year, 3rd month, 28th day.

"SANJO SANEYOSHI,

"Daijo Daijin."

Even the time-honoured custom of wearing the short sword at funerals of merchants of high degree was also prohibited by this notification.

Still, whatever was the national mind, Japan's people sang their songs and bore cheerful faces, concealing all their troubles, and though at times the liver was pierced through, they feeling acutely many rebuffs, yet having once entered the gates of international diplomacy they became apt pupils and early learned that diplomacy, arbitrations, conferences, and other meetings meant to whiten or blacken by talking, in fact "To make the white heron become the black crow by reasoning"; so remembering that, "If one be not bent in the world he cannot stand up", and "A thousand leagues' journey is commenced by one step", they determined to stand up to every task even though, apparently, invincible and "too hard for the teeth."

A lesson in commerce, which is bartering products, was that the foreigners were prepared to give more ounces of silver per ounce of gold coin than had been the rule in the not-at-home times. This looked like acquiring wealth in silver very quickly, and all the golden Obangs and Kobangs soon departed from the country, but it was found that the silver was required for over-sea productions which soon came to Japan's shores, and then the silver was replaced by paper. Another curious proceeding. England made a treaty and lent money for a railway. It is very curious that nations should be so anxious to make treaties and above all to lend money, and appear to be at times angry at not being allowed to be usurers, nay even usuring nations may be on the verge of blood-flowing in their usury emulations; surely this behaviour is as if unfriendly to the borrower, for ancient mouths taught "Money borrowed, sleep tormented", and really the profit-talking mouth is not always a good companion, its

words being more of the exalted interest acquired than of the good of the nation. "Think gold talk gold, think sword talk sword".

All these changes were astounding, and it was even said that the cherry trees did not bloom and blossom as of yore.

Soon the effect of the open port was seen in the exodus of Japanese of all ages to view the Westerns in their homes. These Joshuas and Calebs all noted in their daily minds and nightly books all that would instruct and amuse, and their records remain even until now. For the elders adjured them to go into all the world and see and hear and say as little as possible and above all learn of the weapons Western lethal.

Also Japan acquired ships, though at first they of the sea, given to the worship of Funa Dama, God of ships, contributors of their cues after miraculous escape from Tai Fun's tempest to Kuwan On, Goddess of Mercy, she of the eleven faces and one thousand hands, those cues afterwards spun into cables ever sure of holding to anchor, did not elect to go in ships built of iron, having no eyes in their bows, moved by hot water vapour. But still this science had been known to a few, they of Nagasaki having built a steam ship some seventy years ago whereof the power doing apparatus remains to this day, and others followed from time to time.

This over-sea wandering in Nagamasa's path led to shipwreck on Formosa's shores and the massacre of the wrecked by those of no race. Remonstrance to Great China was fruitless, that lethargic philosophical empire not extending its arm of law to the murderers, and being unable so to do Japan's forces soon settled these wrongdoers, their heads tied to the several strings on sword scabbards proving their exit. China was angry and bellicose but settled the matter by foregoing for ever its suzerainty of the Liu Kiu Islands.



The quarrel with Korea was also settled by promises of refraining from further inhospitable wrath, and settlements of Japanese on its shores soon followed. Wise of the Koreans to agree with their adversary quickly, for Japan was aroused and ready to hammer heavily, all-grades people felt affronted, and the nobility held meetings with a view of foregoing their hereditary pensions to aid the government.

It is well known how that Japanese men, women, and little ones were afterwards done to death in Ko Rai, Land of Morning Calm, and Japanese graves multiplied until the nation was like a beginning-wrathful-volcano. Safety to all might have been given if they of Pekin had not neglected to act on the sealed words which distinctly said that to keep Korea from acting in an aberrated-mind manner both China and Japan would if necessary send fighting braves, but these must be at Korea's gates together and act in harmony.

This is 1885 (18th year of Meiji) when both China and Japan had mutually promised to send their armed peacemakers if necessary.

Doubtless the old proverb was quoted on signing this treaty: "Intentions in accord then Woo and Yue (distant nations) are mutually bonded", but China acted as the converse: "Intentions not in accord then bones and flesh become enemies".

Now Korea had for ages rendered the obeisance to China as to an elder brother, and in Korea's wrongdoing to Japan many held that the elder brother rather commended than chode. Even when Japan had in a neighbourly way endeavoured to make Korea stand upon her feet and play the game, in view of the long shadow of coming events, yet did China enjoin deaf ears, dumb mouths, and tired arms.

It came about that fell-lurking and fell-massacre covered all the land of Korea. Regardless of Japan's

feelings a Chinese army sailed for Korea unknown to Japan officially ; but what does not Japan know unofficially ? This was regarded by Japan as an act of treaty breaking and soon were the Chinese undeceived, they being as blind men looking through a hedge and further acting as the blind man who does not fear a snake, even acting under the belief that they of Dai Nippon had no stomach for a fight, and even spoke of the prowess of their iron tubes, this to accentuate their demand that all Japanese warships should leave Chinese ports.

(How like the leaves of Time's book are to each other ! Once upon a time a similar intimation was given to a warship of the Illustrious Nation, two large warships of her admonitor being near her. The admonition was acknowledged, and was followed by the visit of the monitor to say "Sayonara". Latter found English ship manipulating anchor chains and expressed joy that the soon-to-depart one saw fit to use the better part of valour, but was suavely informed, "I am veering not heaving in" ; evidently that English ship wished to be as much mustard on the beef of a sandwich.)

Speaking generally it may be said that prior to the commencement of any war the antagonists may always be regarded as both right, and both wrong. Each regards himself as in the right, the other in the wrong. Philosophical minds would say both are in the wrong, and perhaps in future ages when the God of Battles is paralysed or dead and the God of Peace prevails, perhaps by his devotees being a Society of Friends of not one but of all nations pledged to thwart bloodshed, pledged to endeavour to earn the epitaph "He suppressed anger," walking this existence free from the three sins of the body, four sins of speech, and the three sins of the mind, then will the six sides of the universe no longer know the war cry, and all the mouths

of the earth will join in the devout prayer to the All-Good for the continued blessings of peace, thankful that the serenity of nations is that of the twenty-four constellations and of the uncountable myriads of silver lamps in the heavens.

The rulers of the ancient kingdom must have had evil conscience, they acting as if with coiled snake in the mind, and knowing that the wickedness which had done to death Japan's people in Korea had no bottom in its measure, why did they diverge from the old guidance "In melon field stoop not to touch shoe, plum tree beneath adjust not cap," and by their action arouse Japan's suspicion?

How new and even true is old experience? As of gone-days so now-days "Yo midarete Go-Ketsu arawaru," "Times tumultuous, hero manifested."

There are lucky and unlucky days in empires' histories. Ask these English if October 14, 1066, was a lucky day, that being the day when William of Normandy with his six-times-ten-thousand of fighting men gathered from many Ken and Cho of Europe, and blessed by the head Christian priest at Rome, fought with but fifteen thousand of the English at Hastings. The English then were as now. It is puzzling to search for the similar to Bushido among them. Their rough history had shown their fighting-men akin with the Bushi but erring by impetuosity. One of their fights at Stamford bridge in which the Earl Algar, with Wilbert, Leofric, and 500 men, and the sheriff of Stamford with his 500 young townsmen fought the sons of Ragnar Lodbrog and his vikings harrying Lincolnshire, at ten to one odds, is as full of heroism as any latter-day battles. This was in A.D. 870.

The good of the Norman conquest has been much magnified, the eradication of its evil is a task not yet completed, so say many. Whether the day is one of England's lucky ones or no is still controversy. These

fifteen thousand had hurried south after routing a large army of the blue-caps, free-lower-limbs, invaders from the Northern blue hills.

Eleven-times-seventy-one years after the Hastings battle was born Togo Hei Hachiro, a samurai of the Satsuma clan. The mind's pictures may give much to think of this birth. The equinoctial gales over, the damages to houses repaired, the weather bright, the red leaves of autumn falling, and another son added to gladden parents' hearts. Till that eventful morning of July 25, 1894, when three Japanese warships sighted three Chinese warships convoying Chinese braves Koreawards, the family Togo was but little known ; in a few hours Hei Hachiro had written the first chapter of the history of the Great Awakening, and was to write others.

## CHAPTER IV

### WESTWARD HO

CHINA'S act was regarded as war, and the war was begun by sending the metal death-porpoises at the Chinese ships, two of which fled. The Chinese soldiers were full of bravery and, preferring death to capture, these eleven hundred fought with rifles only against the great guns of Togo's ship, until another death-porpoise sank their ship from under them and they were swallowed by the Dragon of the Sea. Brave men ! Many masses for their souls and many lantern ships sent over the waves to light their souls back to their loved land of China. So mote it be.

Then came the Royal Edict from the Lord of Ten-Thousand-Years at Peking consigning all Japanese wherever and whenever found to instant destruction. (Connect the name "Port Arthur" with this edict.)

But what is the use of making war with only one sword and one file ! The ruler of ten-thousand-times-ten-thousand chariots is a very impotent war-lord if his chariots be without horses and his chariot wheels broken and missing. To be unready for war is as venal a sin in rulers as being unready to rejoin ancestors at any time.

Of the speedy branching of that war, of the bravery of some Chinese mandarins and braves, of the "important-engagement-elsewhere" behaviour of others, the world knows. An excuse for the latter should be chronicled, for not always were the weapons and ammunition, obtained at great price from the Westerns,

equal to those in the hands of the Japanese. Still it is the duty of the fighting man to act as Widderington, whose epitaph bewails in doleful dumps, that when his legs were smitten off he fought upon his stumps. Brave English Bu Shi! Even Li Hung Chang, buttress of China's throne, leader of the Ever-Victorious-army, true patriot spite of calumniators (why are there not more of this standard in China?) had to punish many cravens by decapitation to make the remainder war-fit.

The great war-chess problem on land was soon settled at Pin Yang (old Korean battlefield of the Japanese samurai). Here Chinese Generals Tso and Ma remained and fought, while Yei and Wei preferred out-of-range positions. Tso was killed with many of his braves. So best. Wei was given criminal's death at Peking.

On the waves a more momentous battle was to be fought, for which Japan was ill prepared.

It is old and to-be-forgotten history how that some in Japan preached the "little navy" cult, and prevailed. Also the provision of two large ships by the Emperor and all public servants from their private means was an endeavour to teach how to think and act Imperially. The ten per cent. from salaries which built one of these ships (the other was from the Emperor), named them "ten-per-cent. ships". Lacking then these, the soft-shell ships of the Japanese were far inferior to the hard-shell ships of the Chinese. And so on that morning of September 17, when the Japanese fleet had sought and found the Chinese fleet near the mouth of the Yalu what seer could have foretold the result an hour before, and who could have doubted the result an hour after joining battle. It was the celerity of the ten Japanese ships and their adoption of the plan, "if-Chinese-shot-does-not-hit-one-ship-it-will-miss-all others," and it was the slowness and grouping of the eleven Chinese ships and the adoption of the plan whereby "if-a

Japanese-shot-does-not-hit-one-ship-it-may-touch-a-second-or-third", which lost five Chinese ships by sun-down.

A right proud man must Admiral Ito have been on the evening of that day, proud of the success of Japan, proud to have met a not unworthy foe, laudatory to those who fought him and became prisoners, his ship the *Matsushima* with the *Hiyei* and *Akagi* looking like broken umbrellas after the engagement. Not all the world knows that the Japanese sea-fighters had clenched their teeth and sought all through their ships for white textiles, utterly destroying them before the action, determined that no white flag should be hoisted in place of the Sun-Rise flag.

Of Admiral Ito a word. Old sea-fighter in the change-of-government days he and others, foes who became friends, put all their hearts and bodies into the development of the Japanese navy. The mind recalls that memorable voyage when under the command of Captain Ito the training ship *Tsukuba* left Shinagawa on November 6, 1875, for a voyage to San Francisco. Uncomfortably filled with officers, cadets, and sailors (great was the disappointment of the crowded out), she took Japan's best. The ship intoxication felled the usual number, she soon met two gales in each of which she lost a boat from the davits, and in thirty-seven days under sail she arrived at San Francisco. This was the first time Japan's flag was flown there. Returning by Honolulu, she had initiated over-sea cruising. How many of her 275 crew are now alive? We can name a great many of her officers and her thirty-eight cadets who have since written history. Let the words of an English newspaper of that time stand as a verdict of they of the *Tsukuba*, and we may claim of all others of Japan's sea-forces: "The Japanese officers and men are spoken of with high praise. They are of excellent material, obedient,

careless of labour and fatigue, vigilant, courteous, cheerful, and fearless." These were the impressions of a Western.

How sad that seven of the crew fell victims to Kakke, beri-beri, disease long felt never yet cured. But though buried at Honolulu they are not forgotten, the wont being to land armed men when visiting there and fire volleys over their graves, an intimation to their spirits that Great Japan which they helped to build has not yet been civilized by the Westerns out of existence. Keeping green their memories is a public duty.

Casting the mind's view to the land fighting we may picture Field-Marshal Yamagata after capturing Ping Yang going northward capturing Wiju, Yeh and Wei still imitating Hi Dama, the fireball will-o'-the-wisp, fleeing from Hi no Maru, the sun flag of Japan, perhaps too much remembering that "He who advances may fight; but he who retreats may preserve himself", as per ancient Chinese mouth, then, crossing the Yalu, General Nodzu again making many dead mouths at Hushan; this followed by General Tatsumi and Colonel Sato planting themselves to the northward of Chiu Lien, one of the strongest war-towns in South Manchuria, so that Marshal Yamagata attacking from the south might cause a grand round-up, which did not happen, for after firing the town's guns all through the night at the Japanese forces, and learning of Tatsumi and Sato being in their rear, the Chinese continued their pilgrimage northward going light, and leaving twenty-two large guns, with many tents, much ammunition, food and fodder.

Then to Feng Hwang Cheng (Phoenix City) fortified to keep intruders from Mukden, but no stand made, more captures of cannon by the Japanese, then the Chinese being still "on the run", as if saying, "Swifter than arrow from Tartar bow I go, I go", rearward.

General Sung occupying the mountain-pass which touches the clouds, Motien Ling, is hopeful that



In peace there's nothing so becomes a man,  
As modest stillness and humility ;  
But when the blast of war blows in our ears,  
Then imitate the action of the tiger ;  
Disguise fair nature with hard-favour'd rage ;  
Then lend the eye a terrible aspect.  
Now set the teeth and stretch the nostrils wide,  
Hold hard the breath, and bend up every spirit  
To its full height.

Then to charge shouting the war cry "Ban Zai".  
Really these lines of ten sounds are almost as musical  
as some of the oldest Chinese poems.

This deadly war-chess did not restrict itself to single moves, for Oyama was on the way to Port Arthur, the Impregnable. Which fell in twenty-four hours. From the sea the deadly reptile-vessels spitting fire and explosion from under the water charged into the harbour and made their mark. All this in November's bitter, biting weather.

Rightly or wrongly many of the Teacher's creed while believing that the beneficent surgeon may

prolong life by body mutilation yet prefer entering earth-prison whole rather than maim or halt. Hence when the victors of Port Arthur entered the town and discovered many of Japan's people, men, women, and little ones massacred and maimed by the Chinese, the very natural temporary insanity clutched them and maim for maim followed.

View the converse! Were thanks to be rendered to the Chinese for these hackings; were such to be thankfully regarded as an honour from the older to the younger nation? The only regret is that there was not more deportment in the punishment, that of the English to the Madmen of India being more seemly and admonitory. When rulers issue promises of great rewards for the heads or other parts of enemies they create double-acting weapons of the boomerang type.

After Port Arthur with unwearied feet over mountains, through streams, Japan's soldiers, Yamagata, Oyama, Nodzu, and many others, whose contributions to history are known, carried on the war by Niu Chwang, and nothing could have prevented their capturing Peking.

Except that Japan's magnanimity spared the Dragon Throne that disgrace.

Of the end of this war and of the European solicitude for China's welfare I can only say that often in history there have been those who undertake to "mend the horn but managed to kill the ox" in the process, others have surreptitiously "drawn off the water from a neighbour's field to their own", others have "covered the ears and stolen bells", "there is no hand (art) against deception", "to have salt rubbed in a sore is very painful", "a charred bavin easily takes fire", a "despised bramble may put the eye out", that "if you turn the beetle on his back he will still kick his legs", that "the despiser may become the

despised", nations as well as individuals may "hide sword-blades in laughter's house" ("Yemi no uchi ni yaiba wo fukumu"), that "he who cages dragons and tigers experiences anxiety", and that some treaties are as "dangerous as a pyramid of eggs".

## CHAPTER V

### CHILD MATTERS

I AM but as a lisping child.

What does the lisping child know of Japan, its history, its people? He's just able to say "Chi-chi", "Ha-ha", "Aba-aba", and beginning only his first earthly existence.

Even if he were beginning his second earthly existence would he know more? Certainly if he knew he could not impart. Even the snow-head one, on the verge of the great limit, perhaps closing a second existence, has but restricted knowledge. "Of the illimitable happenings of ancient and modern times one man's knowledge is limited." Another of the sages has said, "Man being born, knowledge is not born with him; knowledge being born man too soon becomes old; heart's experience fully developed, without warning non-perpetuity is attained to". Can any one man of any country be regarded as the ever-giving well of knowledge of his country? All men view the earth and the heavens through a reed, and though some reeds are larger than others all visions are not equal. Varied reeds and varied visions giving varied pictures to the mind how could all mouths give same descriptions? Also all mouths cannot orate nor pen equally, therefore grand mind-picture with half-dumb mouth is not listened to as small-mind-picture-man with mouth rapid as swollen river over boulder shallows.

As well as by mind-pictures, words are also governed

by body and estate. The words of Dai Koku Sama, God of Wealth, he of the full habit of body, laughing eyes, and upward mouth-corners, would be very different to those gami-gami, fault-finding, from the acrid tongue or pen of one an ill-liver having an ill liver, or another who for Shuku Go, ill deeds done in a previous existence, is as a shotten-herring, has been denied sons, is of impaired vision, is only as wealthy as the birds, and stands on two left legs.

Even the gone-befores seemed to have varied sayings thus: "The scholar without going out of his door can know all under the heaven's affairs." But also "Feasting and conversing once with a wise man excels ten years' study of books".

How can my stupid pen jot the goods and the bads of the Eastern and Western Islands and Islanders and show perhaps that if all were bartered alteration would not be made? Perhaps, however, if only some were bartered both nations would be richer, as certainly if only other some were bartered both nations would be the poorer. These conjectures are but my foolish presumption for, as is well known, virtues and vices are much influenced by latitude and longitude, and could any of the heavenly ones, Heaven's men, messengers of the gods, or the ever youthful, feather robed, sweet dulcers and singers, ever virgins, tally the hearts' imaginations of living men and women my conjectures do not tell me what would be their tale of the vices and virtues. Then how can a poor human presumptuously indite comparisons? Hear China's sage :

Though deep in the stream the fish may be hooked ;  
Though high in the air the birds may be shot ;  
But the heart of man is far from reach.  
Measured may be wide firmament on high,  
Adored may be ethereal sky,  
With line and with rule earth's fair face be limned,

Man's red-heart, (perhaps black-heart), who can discern ?  
Tiger's form can be drawn like unto life,  
Painter's brush will fail to show tiger's bones,  
Man's face may be known familiar as sun,  
Man's heart is ever like far-side of moon.  
Mountain's summits in clouds' peaks may be seen,  
Behind mountains peaks man's eye cannot peer,  
Feast with man, talk with man, still you will find  
Thousand mountains obscure view of his mind.

Can one even talk of children ? The pillows of a young couple being brought together either by parents' arrangements, match-maker's talkings, or other means, all of a man's house, his living parents and others, naturally hope for sons to follow. The wife, hopeful that she shall be spared the great disgrace of divorce from being childless, also is as anxious. All the world's peoples give signs of the maternal hopes. Not only the well-polished tree-trunk at Kama Kura and other places in the Temple Islands, but also the well-polished rock incline at Athens, and similar records of massage of hope in all lands, as well as of votive offerings of forgotten peoples, named by names they would not know, all showed the woman's wish to be the honoured perpetuator of her husband's blood and bone, giving him sons to guard all the corners of his house and fair daughters beautiful of mind and body and dexterous of fingers in all household matters.

Should the family possess one of the few precious stones of the world, stone of common ingredient but of rarest virtues, or could such be hired for money, the Stone of Release would, we may be sure, be obtained for use and its efficacy tested. These stones being so rare, and their use well understood, it is well to keep alive the healing knowledge of the ancients, and so I copy from a book of forgotten lore :

"A charme to releafe a woman in travel.

"Throwe over the top of the house, where a woman

in travel lieth, a stone, or any other thing that hath killed three living creatures, namely, a man, a wild-bore, and a she-bear."

Whether a sword of such slaughter would work as well I cannot say, but belief in the charm must greatly aid the mother.

Indeed the very ancient cry of the wife, "Give me children or I die," has been uttered in all languages. She well knows that, "painful as child birth is (all before her have taught that) it is less painful than anxiety about offspring". Withal with the wish for children there is ever with the mother the thought that one may die, one may live. The fervent hope that in a former existence she has committed no deadly sins meriting the judgment that death in childbirth is now her doom must ever be with the mother. How often through many ages has been viewed the grave, the tablet recording mother's joy, "brief as an inch of sun ray", then departure to earthly prison, prison of more harrowing suffering to wandering spirit fitting it finally for that Great Hereafter where all shall be peace, and silent joy, and that great love which wills that all should come to this Lake of Ambrosia which washes away all sin, the glad City of Peace, Endless Tranquillity, Yearning Extinguished.

Who would not stop at such a grave, and utter a few prayers and perform the usual office? The four square stakes round her grave holding the square linen canopy, the water and ladle near, all must, even though of black-heart, think of their own mothers, perhaps happily spared this fate, and reverently pouring water on the linen watch it trickle through and, praying, hope that soon the linen will rot, no longer holding water, and so release a soul from unhappiness. The great-heart charity, or love, or by whatever name called, which exists and has existed through all ages, which by thought, word, and deed endeavours to aid

the dead and the living, efforts perhaps small perhaps great, is surely commendable, and conducive to harmony ; as surely is not commendable that " I am I ", " for me all ", whether living or dead. This latter plan makes two mistakes, eschewing evil and doing good because of punishment and great reward ; whereas good men of old have taught :

Not evil refrain from, punishment comes,  
But evil refrain from, sin's always sin.  
Not good always do, reward follows on,  
But good always do, because it is Good.

Whether I am right in saying that in the East the father is anxious that a boy shall be first given him, and in the West that a girl be first given him, I know not. Though I find that here there is an indescribable idea that a girl babe shows the strenuousness of the father, and a boy effeminacy on his part, but perhaps this is but an idle superstition, " a yarn from the mountain ", a fabrication, for of the babes coming into this world through the venerated gate of the ten-thousand babes I sum that each is for each and that few should be pairless.

The joy of the mother that a male child is born to her must fill her heart with thankfulness fuller even than when contemplating all the good gifts around her received from Heaven ; for what can be the beauty of the Silver Hare Moon in its very best brightness, the odour and beauty of all the lovely blossoms of trees and plants, the viewing of the most entrancing landscapes, the choicest food, the wines of all the virtues, the tea of one leaf from each tree, garments beautiful and comfortable, hair ornaments unique, the singing of the birds, the music of the temples, can all these joy so much as the one faint cry of her first-born, and that a son ? Thus is she honoured of the gods and beloved by husband and his ancestors.



Often in my travels in these islands I have viewed a mother, not always stalwart, but a health-picture, surrounded by her six fathoms of sons, and about twenty-three feet of daughters, these her ten contributions to the nation. Also I have observed her smile of superiority at one not so blessed, as if silently saying the old proverb, "Children bear, (thus a) mother's love learn."

Also this little blue-velvet-eyed dove of the East soon grasps his near share of the world. His fingers, but the length of his father's large nail, seize those of his father and grandparents and so telegraph his thoughts which are to the effect "You belong to me, at present I am king".

She of the Garden Isles feeding her God-gift as by nature ordained, and not from a rubber dug, produces a different child to the Western. One of these Westerns informed me that though some years resident in Japan he had never heard a babe cry. Perhaps this is the reward of good deeds done in a former existence, perhaps the mother's milk and her telepathy are superior to the Western mother's.

Certainly the lusty lungs of the Western children make more noise in their world, though, strangely, excess of tear shedding is said to be advantageous.

Soon the Eastern mother, and the grandparents, begin the life's teaching, the lullaby "In no ko, In no ko", (shall we say "child from Heaven, child from Heaven") and the swaying of the body often causing the little capped head to lean sideways with closed eyes, and whether crooning the Song of the Dove or the Song of the Wave, teaching that this existence is but transitory, that the years received from Heaven may be few or many, and that time like an ever-rolling stream bears all its sons away, or in the words of one of China's Superior Men :

The offing's waves glide onward to the shore,  
Shoreward relentless urge those born before,  
Reach snow-head's height pride-full of strength and grand,  
Soon spend life's strength buried in shore's sand.  
The babe of now is soon the comely youth,  
Dons Bu Shi's sword lives Rectitude and Truth,  
Takes place in world supplanting older men,  
Wields swords, sheaths swords, shuts eyes, soon out of ken.

Not without music are the words of one of the  
Superior Men of these English :

Like as the waves make towards the pebbled shore,  
So do our minutes hasten to their end ;  
Each changing place with that which goes before,  
In sequent toil all forwards do contend."

It is not to be expected in the nations of the West, heterogeneous yesterday, to-day not having become homogeneous, that the training of children yet approaches the perfect code. They seem greatly to lack in filial duty. Each nation has systems, neither all good nor all bad, and confining my jottings to the English nation I will try to compare with those of Wa Koku, Land of Peace, Japan.

So much has been written of the latter that the knowledge must by now be in the minds of many men. The duty of the son to parents, grandparents, and ancestors, during boyhood and manhood, his reverence to age and to the sage, his bounden duty to perform faithfully and zealously all tasks near to his hand, his duty towards emperor, clan, country, and people, and towards over-seas people, all these are well laid down.

Those duties, identified with the class of men in which he is born, must be fulfilled to the last dot of the brush. The duties of the nobility, the farmers, the mechanics, and lastly of the merchants, are well

defined. These ancient distinctions, evolved from sagacity's long experience, when always remembered, must give the greatest happiness to the greatest number.

## CHAPTER VI

### CHINA'S TEACHINGS

THE nobility, whether rich in receipt of millions of bushels of rice per year, or of hundreds only as of the poorest samurai, must be the main prop of the ruler of the realm, these not identifying themselves with party but all being of one ingredient, their watchword, the Safety, Honour, and Welfare of the Tenshi's dominions.

Through the long ages in which all that was regarded as good in Chinese and Indian ethics was carefully consolidated and read, marked, and learned, till now that farther-west ethics are beginning to be dimly understood, it was ever the aim of the samurai to conform to those teachings of the Superior Man, Confucius, who with others of his nation guided that nation and made it lasting, which gave Good Government.

It seems a great pity that that ancient empire should so frequently have neglected national duties and so laid it open to, and suffered from, the attacks of barbarians on all its outskirts. But having learned that in these days when fighting hordes can traverse the earth from new moon to new moon and cause rivers of blood to flow, fire cities till only foundation stones remain, tread down the standing corn of many provinces, spare neither maidens nor youths in their bottomless lust, some of them desecrating temples in their zeal for their "our only road to Heaven" cult, China must and will take cognizance of this mad-tiger

system, and arm herself and insist on the observance of the precepts of the ancients, and so dictate peace to the world, if necessary annihilating those who suffer from that disease of Hell, the lust for war, the most musical sounds to their ears being hailed as "The Great War Lords".

As well as the many rules for guidance in the family, the samurai youth was taught all the axioms of the enlightened ones gone before. And this admixture with that of the wise of Japan gave Bu Shi Do, the right course of conduct of the Bu Shi, Rectitude's Path of the Samurai; guide to the sheathed or drawn two-handed white-sword; guide to the arrow and halberd; guide to the Waki Zashi, dagger of expiation, opener of the body and exposing the soul that all men may judge that errors committed inadvertently were not prompted by a polluted soul; guide to that patriotism which causes one cheerfully to face ten-thousand lethal tubes; to sit on his own petard joyful that enemies will with him "become not"; to be mournful that being one of four remaining of one thousand in the morning dead at eve he and the trio are not again permitted to fill the one thousand tale of slaughter; guide to the sea-samurai frozen to death at his post, flesh peeled to the bone at his post among steamships' engines; seeking no shelter when the bursting shell and hailing bullets are ploughing his ship's deck; guide to self-immolation when convinced that his country has been wronged.

The Bushi is taught Governance.

To bear and forbear one moment's anger  
Prevents the sorrow of one hundred days.

In the first place his mind not tranquillized,  
Makes unquiet house wanting harmony.

Practice virtue attain to snow-head's years,  
Practice vice soon will follow destruction.

Were it not for cold penetrating stem,  
Mei flower would put forth nor bloom nor fragrance ;  
Winter's icy blasts cooling samurai limbs,  
Fiercely blows heart's fire strengthens his sword hand.

Wisdom alive, benevolence alive,  
Virtue alive, and rectitude alive,  
But politeness dead, imperfection caused.

Good transactions do not go out of gate,  
Evil transactions travel thousand leagues.

He who speaks of my vices, my teacher ;  
He who speaks of my virtues, my harmer.

Following virtue like going up steep hill,  
Following vice like rushing down steep hill.

Vices however small practise them not,  
Virtues however small neglect them not.

Mirror bright, then dust will not defile it,  
Wisdom bright, licentious vice is not born.

Men's passions are same manner as water,  
Water once spilled then not can be returned ;  
Passions once let loose then not can return ;  
Govern water, must by embankments be ;  
Govern passions, must by propriety's laws.

The man of worth has greatness but not pride,  
The small-mind man has pride but lacks greatness.

Would'st know the prince ? First view his ministers !  
Would'st understand the man ? First view his friends !  
Would'st know a sire ? Intently view his son !

Building up the laws, rigidness must make ;  
Law-abiding force, mercy temper with.

In our actions, must obey Heaven's will ;  
In our words, must accord with all men's hearts.

Brave is he who, knowing righteousness, acts,  
Without courage he who, knowing, acts not.

All through life's days harmonize self's temper ;  
Temper's outbreaks curb and quiet forthwith.

Teachers and promoters of dissensions,  
By the pencil knife make a livelihood,  
Regarding quarrels as but children's plays.

How can one act to please all men's ideas?  
One's aim must be to shame not his own heart.

Horse having reached the brink of precipice,  
Alas! Receives the tightened rein too late.  
With all sail vessel having reached mid-stream,  
'Tis then too late to plug the scuttling leak.

Talk not near the wall, listening ears it has,  
Window's outside scan, listener may be crouched.

May to a wise man speak words of reason,  
Vulgar, clownish man listens not to talk,  
Medicine for fool cannot be mixed up.

Talk of men's virtues as if you owned them,  
Talk of men's vices as if they were yours.

The light of one star can illuminate  
The mountains of ten-thousand regions.  
Half a verse of hasty, ill-tempered talk  
Injures the virtue of a long life's years.

Many manys of precepts other than these are too numerous for slow-going pen to chronicle. Even as in these islands the early Jutes seem to have been a blend of the pirate, the cherisher of women and faithful husband, the fierce fighter and afterwards the fast friend, all giving germs of governance which even now exist in a small way here, so the oral tradition of the early Bu Shi, who were akin with the above rough breed who made fighting the greater part of their vocation, was gradually committed to paper and formed the adamantine laws for conduct in peace or war. Similarly as with the forgotten conquering clans of these islands, so there was begotten aggregation, and clans under Dai Miyo (Great Names) occupied provinces and ruled benignly. But I think Japan must have been much blessed of the gods. For

whereas in these islands there has never existed desirable unanimity, so by contrast in Japan the beautiful land of itself has engendered patriotism and all that is its followers. Japan, by the Japanese, is loved not because its bowels does produce gold, and coal, and iron, and other usefals, but because it is the abode of spirits of forefathers, its emperor the bodily representative of Heaven, his name, "Son of Heaven", meaning no empty frivolous title, for he blends in his sacred person the power and the mercy of Heaven.

The samurai followed wise Confucius in that his precept "He who leads a good life is sure to live well", that living the good life was the great task for this world which doing the tasks of the next world need not trouble us till they do actually trouble us in the next world. I marvel much that the precepts of Cathay's sages have not been more disseminated. Perhaps it is that the great Fore-Ordainer wills that this shall be done in His own good time. For it is not only the sowing of good words but the harvest of good actions which gives happiness to all under the blue net of Heaven. And the tiller's work is various, for by blending all that was good in the teachings of those of India and China with the cultivation of the plant which I think is the most beautiful of all in the world, the orchid of Japanese Patriotism, Japan is Japan.

"Fidelity, Fidelity, Fidelity", the thrice repetition often used, has been the watchword of Japan. Even Westerns, many of them sea-, and land-, samurai who have been in wars, as well as others, men of peaceful occupations, have visited Sen Ga Ku Ji and paid silent homage to "The Forty-Seven Faithfuls". Men of rectitude were they, prizing right more than life, from the youth of fourteen to the aged one, aided by wives and daughters in ways to be admired, their example a golden frontlet, their spirits guides for



present and future generations, cheerfully giving their lives when having avenged their lord's dishonour, regarding the honour and safety of their Dai Miyo as even before that of father, mother, brother, uncle, or cousin.

Take the abacus and multiply such devotion by many tens of thousands of times and you will arrive at the equivalent for Japanese devotion to Emperor and country. Fain are they to place national duty even before family duty. See how the above arithmetic may be aided by some words of Confucius :

"What you do not want done to yourself do not do to others", this transmitted by him as the teaching of his long-gone-before teachers. "Reciprocity" was his teaching. "What do you say", asked one in his gate, "concerning the principle that injury should be recompensed with kindness?" The great teacher answered "How then to recompense kindness? Recompense injury with justice, and recompense kindness with kindness".

Questioned Tsze Hea of him :

What course is to be pursued in the case  
Of murder of father or of mother."

Quoth the sage :

The son must sleep upon mattress of grass,  
His shield for pillow, loose sword-blade at hand,  
Relieved from all cares of public office,  
Nor same sun, nor moon, nor stars, nor blue heaven,  
Must be above slayer and venger son ;  
By day or by night, in market or court,  
Sword blade loose in scabbard ready to strike.

So also the samurai regards duty to Emperor and country as even more stringent than to self or family.

Even more, the samurai was taught "Expediency". Expedient was it that sometimes one should die, and

Japan's history gives many examples of willing substitutes for the death-penalty, or honour as often regarded. Here is a picture: A stately polite old lady, short hair of widowhood, heart as at the three-years old state, in that "The-three-years-old heart lasts till sixty years of age", amiable, gentle, winsome, fallen from high estate from Japan's change, industrious ever, living a very simple life, who, viewing her, would conjecture that in the troublous revolution times she much aided her husband and on the defeat of the clan when husband and only son, a youth, became prisoners and both cast for death, she by her eloquence and appeal for "expediency" persuaded one of the clan of her husband's age and countenance and stature to become his substitute, his severed head being certified to be that of her husband, still living? So happily saving father and son to become strong pillars of awakened Japan. Thus exemplifying the oft repeated episode, "Shujin no mi-gawari ni kerai ga shinuru", "(His) Lord's body—substitute as, retainer has died". Not infrequently has the son as father's substitute expiated father's transgression. Japan's history is so full of such items that they are regarded as almost commonplace, and though in these islands rare instances are chronicled yet I cannot well discern whether such self-sacrifice is prompted by their fidelity to superiors, or by their religion which enjoins "Greater love has no man who gives life for friend"; perhaps the Western acts from Love, the Eastern certainly from Duty.

These Westerners are much interested in Bu Shi Do and recognize how that from babyhood the samurai mother has been the first teacher. Even as in these islands the mother is generally the trainer of the growing sprig of manhood, she knowing that "The mulberry slip accords with its youthful bent", so Japan's mothers have instilled the spirit of Japan's sword

with their milk. If the little one says, "Itai, Itai" (it hurts, it hurts), she chides him and asks him how he would face the killing by inches, the slow death by the thousand slashes, she tells him that he may have to face the naked wakizashi, with its hilt covered by white paper, presented to him on a lacquered tray, and plunge it into his body without movement of eye or lip, she tells him to follow rectitude's paths, and even be ready at all times to plunge his arm into boiling water to prove his innocence, innocence remaining unhurt, tells him that even duty may demand his rushing into the tiger's jaws, tells him that it may be more honourable to, by his own hand, join his superior in the beyond of wandering souls than remain living here ; much more of the sword's spirit and use she tells him, together with other instruction.

To refrain from evil because of Hell's tortures seems to be the Western idea. To refrain from evil because it is evil is the Bu Shi code. So doing right for the sake of Heaven's abode in, and for its own sake, seem West and East minds. Rectitude towards men should be uninfluenced by monetary considerations, this is the East ; a Western poet has pointed out that thought-impulses from self may influence the balance of rectitude. Then of the pitfalls she teaches him. Boys and girls are taught to regard their vessels with honour. The mawkish sentimentality of the Western which hides from children the genesis of mankind is not practised. The child's primer gives illustrations of children from parents' marriage till parturition. The Gate of Life and the Honoured Gate of the ten-thousand-children are held in sanctity. The boy taught that youth and manhood are for Duty, old age, if his bent, for joys of phronema sarkos. His mother tells him the old proverbs :

Of a beautiful woman be wary,  
For she is like unto Cayenne pepper.

Tells him of temptations by demons, and of the demon in beauteous woman's form who with laughing face and laughing eyes is the worst demon of all. Tells him of fighting and of defence of strong castles, and bids him beware not so much of sharp swords of enemies, even though ten to one, but the wiles of the "Kei Sei", subverter, sometimes overthrower, of citadels and even thrones, more dangerous than any Western Delilah, he, if her victim, finding himself one day with officially-torn-ropes and rent-umbrella no longer a public officer. What sad disgrace! But all is comprised in the proverbs "Yoku ni Soko naki" "Wickedness, generally, is unplumbable".

Though regarding this samurai generally and observing his bull-neck he seems more of the fighting than the love o' women breed; and his Confucian studies tell him of experience old in Confucius' days such as "Onna ni ki wo yurusu na", meaning "Woman to, your mind confide not". He reads that that Revered Sage had his nose much unjointed in his career, that time when having been offered the magistracy of Chung-too and having accepted it from Duke Ting of Loo he started in for "Peace, Retrenchment, and Reform", soon became Assistant-Superintendent of Works, then Minister of Crime, Master of Ceremonies, and Creator of Contentment in the state of Loo. So much so that Duke of Ts'e, King by name, neighbour unto Loo, began to fear influence of Kung Foo Tse and urged by his prime minister, Gan Ying, he sent unto Duke Ting eighty beautiful geisha, likewise six score of finest horses, and soon Tsze-loo, disciple, said "Master it is time you went", and though Gan Ying had affirmed that Kung would say unto Duke Ting:

You now have excellent prime minister.  
This prime prime minister elects remain,

still Confucius left. Alas ! How mournful ! One long tress of beauteous geisha's hair, wound round duke's neck, stronger than all chains of Kung Foo Tse's eloquence. How wrong of Duke Ting to prefer poetic posturings, and words of geisha, and sounds of lute, lyre, or the three pleasant strings, struck by ivory-armed-fingers of geisha dressed as butterflies, that most "incorrect" colour red being predominant, (colour affected by women and girls ; unfit for sage, his "correct" colours black, white, yellow, heaven's blue, carnation,) rather than listening to Kung Foo Tse's long discourses on the wisdom of Yaou and Shun ! What depraved duke !

Futile for Sage to humbly represent :

Of all world's mouths women and servants worst,  
 Difficult to manage as buck-jump horse,  
 Familiarity breeds frowardness,  
 Kept due distance apart discontent comes,  
 Minds inconstant as pupil of cat's eye.  
 Pleading eyes and silent tongue, who withstand ?  
 Warbling words and caresses cause black doom,  
 State's affairs, people's good, wiped out of mind.

Perhaps the Sage went even further :

Hoar head man marrying pretty young girl,  
 Like decayed willow-tree producing buds,  
 Soon will follow disaster to snow-head.

Nearly as bad as

Ancient dame mating with lusty young man,  
 Like decayed willow-tree giving blossoms,  
 Manacled man, dry date dame, detestation.  
 Parched peas give no blossom.

To this the duke's answer may have been that a ruler should be all things to all men, but we may be sure the sage would argue that this does not comprise all things to all women.

All of Confucius' words are learned, some only

half believed, for though the samurai girl was trained in all the San Jo, the three obediences, yet that training produces only the partly perfect woman such as described in the sacred book of the Jew cult by one named Solomon, who apparently had much experience with women, for oftentimes I have read his description of womanly woman, such women good enough for wives of mechanics, merchants, and labourers, but lacking the training to arms and other accomplishments of samurai girls.

But at present I only speak of samurai men. Can I write the eight thousand axioms, rules, guides, of the Path of the Bu Shi? Soon after discerning sounds he finds that "Ko" (short) means baby, little one, the young of living things; later he learns that the short and the long sounds of the "o" give him words of some nineteen different meanings, among them filial piety enjoining strict obedience to parents, meritorious and praiseworthy actions, etc., and he learns that practising filial piety is the fountain head of the ten-thousand virtues; that he that loves others shall be loved, that none should be despised, for high honours may come to him of the meanest birth, even as "From the mud arises the lotus flower"; on the other hand to use strong waters judiciously so as never to become "Drunk as mud"; learns that transcendent righteousness fathers bigotry; "rather than bad words, silence"; "a secret is like the eye-lash"; "eulogy is slander's origin, therefore over-praise not"; "whether the vessel be square or round the contained water assumes its shape"; "a man is according to his companions' vices or virtues"; "life is as a lighted candle in the wind"; gratitude is not always rendered, for "The pet dog bites the master's hand sometimes"; "if you are in a hurry walk around"; to avoid wounding people's hearts, there being no medicine for a wounded heart; perhaps hears the old proverb

(if whimpering), "Bawling, squalling child, also Ruler of Province, one cannot overcome"; and infantile ears may also try to fathom the expression "Evil-face-woman the mirror shuns"; all these he hears; and if not tiring deign to let my pen continue.

This thorough-bred samurai youth is taught thoroughness, including assurance and foresight, always remembering that, "The monkey even, from the tree, sometimes tumbles"; wise saying representative of much; indeed, I find that even the rough sea-folk of these islands, their vocation being to climb the lofty sail-pillars of their ships, even these show some enlightenment in their saying, "One hand for the king one for myself." Samurai was not taught to regard getting and hoarding money as end and aim of life, his conversation not smelling of yen and sen, rather too improvident as judged by Westerns, but still he lived in idea that rectitude now leads to Western paradise, evil now to earth prison in future, and from Dai Miyo to common man all know "Jigoku no sata mo kane shidai" ("Hell's terrors money cannot obviate"), and so in all his walk through life he was ever to be on the alert against attack by unknown vice, indeed if walking over beautiful lawn neglecting not to "Prod the grass, snake drive out", for who can tell where ill lurks, even where every prospect pleases, vile mosquito and sandfly may be awaiting meal, and among humans the "painted fox" may be more dangerous than the snake in the grass.

Even if possessed of a Shari, relic of deceased goodness, potent to guide life, still rectitude's path is foot-stumbling. Shari, the gem extracted from burnt ashes of pious Buddhist priest, may not guard young foolish men against wiles of pretty face and luring voice, "Love is right judgment's converse"; this means love towards wrong man's daughter (right man's daughter chosen by parents not loved), there-

fore madness comes, therefore the two foolish ones bind themselves together face to face by damsel's long obi (sash), and seek next existence by going into the waters of Tokio's fair river Sumida. Sad to see young couple floating under bridge of two provinces, Riyo Goku Bashi, and conjecture as to what might have been !

Bu Shi Fu, winds (customs) of the Bu Shi, enjoined constant guard over the seven passions : Anger, Desire, Happiness, Hatred, Joy, Love, Sadness, and always he was taught that he lived not to himself alone. If he were sad from decease of father not for him to inflict his sadness on others, his duty to receive their condolences with unruffled face and words of almost lightness, not in a formal, precise, " four-corners-well-stretched ", manner but as if friend had put himself to much trouble to call and say " so sorry ". Suppression of the emotions was taught from childhood. Darwin would not have found the Bu Shi a good subject for discoursing on, and might have learned that laughter is sometimes a means of hiding sorrow or despair. Even as of the oyster, difficult to make it open its mouth, when it does it is silent. The bereaved may tersely philosophize, " Cholera by physicians even die ", the " years received from heaven are limited " ; " life is as the morning dew ", perhaps even the poetical lines of the Japanese alphabet may be repeated, " Colour and perfume disappear. In this world nothing is permanent, Days vanish into the abyss of nothingness, Even as the frail form of a dream, Needless to be disturbed."

During the solemn rites in the temple prior to interment mourning friends may be asked to drink tobacco and wine, while sons, widow, and daughters are prostrate before the altar, successively offering obeisance and incense. Tears are absent, that relief is suppressed. Strong body and will to contain such burst-



ing emotions! Such hard rubs of fortune regarded as fitting to leading proper life, Chinese character for precious stone and for soul and spirit same writing, so proverb says, "Precious stone not well ground and burnished brilliance is not".

Life is like unto Buddhist rosary, heavy though it be it must be borne, all beads from first to last to be duly told, duty of son to live and carry on family, not to say "Life rosary cannot sustain would I might die". This should be right view of all under the sun. If wife dead husband should say, "My duty is to the world, therefore I live and work". Whether warrior, killer of men, or physician, healer of men, there is the same call to duty, more especially in the case of the physician, and brave is that mid-age physician who with grief too strong for his body to contain leaves body of wife of his youth in peaceful valley—God's acre—in sure and certain hope of joyful resurrection, (When the great conch of landmen and the shrill pipe of the sea folk, shall sound, and the order "Resurge" be given and "all hands", and "all mouths", and "all of all lands and existences" shall muster before the All-Good-All-Merciful-All-Powerful), that physician returning to duty, to healing and assuaging suffering, chooses Rectitude's path, as all should do. Sad is the converse, say young physician or other, brain well stored, wife of yesterday dies, he deliberately eats no more rice and follows her. Who can say this is Rectitude's path? In ancient warrior call of duty is first place. He, leader of war-hosts, is priceless example, he whose sons have fallen, perhaps having no other sons to pay filial duties, suppresses all tokens of grief, his duty to the state being to him preeminent. But who can tell of his thoughts in solitude, of that yearning for the loved ones and of the indescribable feeling of lost-hopes and gone-joys and sometimes aspirations? "Our own distresses teach us to know other men's",

and kindness in distress is as the life-giving rain and dew. Grief should not prostrate, all may bend to it, "The willow tree branches by snow's weight are not broken".

## CHAPTER VII

### YOUTH'S LESSONS

MANY proverbs there are of the word of the Bu Shi. One proverb says, Bu Shi does not say two words meaning he speaks straight truth without prevarication or mental reservation. Ichi gon (one word) is his, ni gon (two words) not his, proverb in English "A Bu Shi never breaks his word", his word his law, no occasion to kiss book or crosses or sword hilts, though sometimes to emphasize determination he would strike his sword perhaps as showing that his sword also would aid in performing promise, if necessary. Breaking of word would mean degradation low, lower even than of Zori Tori, servant who carries master's sandals. Moral degradation would be that by word-breaking he has dishonoured ancestors.

Teaching of gentle Lord Buddha told him of the ten deadly sins, these to be shunned, adultery, anger, covetousness, cursing, double-tongue, foolishness, killing any living thing, lying, scoffing, stealing; teaching of Kung Fu Tsze told him of the ten virtues, benevolence of those in authority, fidelity of servants, parental love, filial piety, brotherly love, conjugal affection, kindness of elder brother, submission of younger brother. All that was good in all the teachings of the sages of India and China as well as the lore-gardeners of Japan was his guide.

If the sage says, "Do not weep or spit towards the North", this would be regarded thoughtfully, for as the North is the place where the prince of the stars of

the North resides, the North Pole is the hinge of Heaven. If you dare weep or spit towards the North, you outrage the gods and profane their presence, and you diminish the length of life which was accorded you by Heaven. Do not utter abuse towards the North. Do not spit towards shooting stars. Do not point at a rainbow. Do not point rudely at the sun, moon, and stars ; nor stare at the sun and moon. Many others from the wisdom of the sages, treasured because of having been the guidance of forefathers, were regarded as unalterable rules for living.

Patience, forbearance, self-restraint, taught in a proverb, has been exemplified in many of the doings of those who have built Japan's history ; indeed some instances may be compared to that of the woman of China who ground down a crow-bar to make a needle ; others, where the white sword was flashing, showed the samurai spirit in "Seven falls, eight times rise" while life lasted, though perhaps Westerns may not understand the proverb, "Makera wa kachi" ("To be defeated is victory"). Except that it be remembered that man lives one generation, his name to future (till "fine dust") generations. And though there are many times in man's life when patience seems exhausted there is always wisdom in remembering that "the hotness of a thing is forgotten when it has passed the throat."

What shall I say of Japan's politeness, decorum, etiquette ? Let it be judged by the proverb "Rei mo sugureba shitsurei to naru", "Politeness in excess impoliteness becomes". Knowing that lack and excess of politeness are equally ill-mannered does not the avoidance of these two stages show the true path ? When the coolie unwinds the towel on his head to address one, even a foreigner, is not this politeness ? Let us picture a foreigner living alone, his few servants Japanese, they immune from small-pox which is

present, their pilgrimage to the temple, their prayers for averting of small-pox from master's yashiki (house of honourable person), their purchase of sacred red papers all inscribed with Chinese characters of three horses, these all pasted on approaches to house, so small-pox averted. Superstition? No! Politeness! What good Englishman would give new knife to Japanese gentleman and refrain from asking the penny in exchange as he does when giving son his sword? Japanese servants did not bill master for out of pocket expenses. Englishman does not want to cut regard and love.

Let that be the emblem of all Japan. So much for actions.

Then there are words. The syllables "Go", and "O", much used, and not used as by a parrot but with their meaning, expressive of honouring the listener by prefixing to words spoken, expressions of respect and politeness and honour, used mutually and to superiors, these may also stand as for Japan's politeness. The coolie's "Go Men Nasare", when pulling the Jin riki sha ("Your honour's permission grant") even though addressed to a fellow-coolie is answered by an equally polite expression. One's pen might write reams of such. The same rule goes through all grades.

Western book says, "Politeness denotes that ease and gracefulness of manners which first sprung up in cities, connected with a desire to please others by anticipating their wants and wishes, and studiously avoiding whatever might give them pain". Very good description for Japanese politeness which is all prompted by the antient axiom "Our behaviour towards men should be such as we would regard as not unbecoming to ourselves."

Also there are only two swear-words in Japanese language. One is "Berabo", that means "A fool,

an idler "; the other is " Chiku Sho ", that means " Animal, beast, bird, brute, insect."

I cannot say if politeness of a nation is to be weighed by its swear-words. I tell English friends that all the six senses of the samurai received training—eyes, ears, nose, tongue, body and heart. Doughty deeds of those before him in the river of time were his study and inoculated emulation. Not for him to say, however, " observe and respect me, my ancestors were great men, therefore I am great "; not even for school-boy to say, " Behold and revere head boy of school, I am he "; not for a winner at sword play to say, " I have won ", rather to apologize to beaten one and claim luck, not skill ; many other instances all towards avoidance of incurable disease called " Rokuro Kubi ". English language in explanation is difficult. Kubi means neck, and Rokuro Kubi means long-long neck, so that head is in the clouds. Disease arises from various causes, chief one called intellectual pride, very bad disease, man has ten thousand exalted opinions of himself. Japanese say, " Jiman Kusai ", that means smell from Jiman, which is arrogance, boasting, vain-glory, and all the other puffed up faults ; this pride-smell very offensive. Man sometimes so puffed up thinks " he can make the wind blow ". Such an one demands the reverential prostration of the eight members at all times, and the " salt of service ", under him, is very bitter.

English friend tells me similar mental elephantiasis in the West produces balloon-head. Balloon-head perhaps worse than rokuro kubi, because large head has large mouth, and large mouth can speak very loud talk, and " Mouth is calamity's gate ", also " To man's mouth the door cannot be closed "; therefore on tombstones, in temples, and other places, hands over mouth means " contain words, prevent issue of bad ones."

In our actions, must obey Heaven's will ;  
Our spoken words should accord with men's hearts.

But all these diseases seem to have been of very ancient growth. Confucius, 2,400 years ago, used the text in bronze for sermon, the statue in the temple of Lo, bronze statue of a man with triple cramp on his mouth, words of wisdom engraved on statue's back :

Their speech the sage antient ones guarded well ;  
Like they loquacity we must suppress ;  
Ten thousand words breed ten thousand defeats,  
Avoid many words and many businesses ;  
Ten thousand businesses engaging in,  
Ten thousand difficulties arise from.

What horrible punishment to listen, hour after hour, to "wound up" talker, talking one per cent. good words, ninety-nine per cent. green (silly) words, his reasons as five grains of rice hidden in five bushels of husk, all rolling out as easily as basket-maker splits bamboo, or chattering woman turns spinning wheel, speaker puffed up like pigeon, or with one thousand half sheets of notepaper to glance at as if containing all germs of wisdom. This is very sad affliction to hearers.

Little child beginning to learn his letters, or rather, syllables, had a heavy task before him. Japanese alphabet has forty-eight syllables, and these have varied sounds making seventy-two in all. This for old Japan. New Japan has invented more because, like Chinese, tongue could not pronounce some sounds. China-man cannot say "r", calls "rice," "lice", old-Japan man could not say called "love", "rove". Having to learn the seventy-two sounds young Japanese scholar finds they are written in four-hundred and twenty different pictures. They are called Kana, which means "borrowed names", because borrowed from China. (Is not this polite ?) Foreigners call some

of these the "grass" writing because of appearance to disordered grass. This is a departure from the time-honoured Chinese writing, and may be time-saving, but good scholar still writes in pure Chinese. When Kana is learned, and written, then come Chinese characters, often Sanscrit characters added, and the whole system must be a training for the sight and memory. Chinese character has so many dots and strokes, neither more nor less, no variation, and brush must be moved in orthodox-stroke manner from beginning to end.

Chinese writing simpler than English, Chinese paint man like radish with two roots, just two strokes of brush. Mouth painted a square, and man in mouth means prisoner. Teeth painted in square like teeth in mouth. Sign for teeth followed by sign for stone in mouth that means hardening the teeth. Japanese eat mochi, bread made from pounded boiled rice, on New Year's day, to harden their teeth.

Four strokes of brush to paint name of woman because one stroke is for broom and one for behind-dress. Chinese character for woman used many times, not all complimentary to women; written in group of three means tumult, treason, and the devil generally, in English; but if woman is written with another character over her that means ease, happiness, tranquillity, free from care or trouble, idleness, safety, comfort, peace, free from want, rest, composure, etc.

Another character on top of women sign means disorderly, immoral, untruth, etc. Another means flattery, blandishments, adulation.

Character for Heaven written in four strokes. Heaven is called Ten, and woman is called Jo. So heaven-sign followed by woman-sign spells Ten Jo, that means resplendent, beauteous, female, youthful, perpetual, arrayed in feather robes, with feathered wings of dazzling glint, fingers deft to produce mind-lulling



notes from stringed instruments, voice thrilling and warbling as spring male-skylark, heaven-dweller. Tei is written in ten strokes, that means the love, cherish, and obey, of wife, so Tei Jo means virtuous woman, Tei on top and woman written under. Horse painted in eleven strokes, six for head and mane, four for legs, and one for tail. Bird written something like horse, with four legs and one tail. Mountain, or hill, written in four strokes, something like T upside down; then when character for fish is added that means hill surrounded by fish, and spells island.

Year is written six strokes. If with character for Heaven written above it that means Heaven's years, years received from Heaven, natural term of man's life.

The sun painted in five strokes, a square with a line across. Same character means day. Japanese sometimes call the sun "Gold Bird". Also say that large three-legged crow lives in the sun. Moon painted in five strokes. Same character spells month. Japanese very fond of evening parties to celebrate in honour of full moon, especially of harvest moon. This in peace time; but in war time proverb says:

Moon and flowers pleasantly admiring,  
Meetings of kindred minds to verse must cease;  
Sheath pen draw sword all ills of grim war face.

Marriage god is moon-god, called also Knot-Tying God.

Character for wind drawn in ten strokes. Same means manner, and customs, and deportment. So refined-wind person means elegant, tasteful, genteel, simple, neat, chaste, etc. So mind-change is written wind change.

Character for water drawn in four strokes. Word used in many ways. Water-gold means a bribe. Mud-water means promiscuous polyandrist. For abdomen, belly, conscience, heart, mind, same Chinese character

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is used, written in fifteen strokes. "Belly is standing up" means to be angry; "belly lessened in bulk" means to be hungry; "bad-belly man" means bad-mind man. "Black-belly" (or black-mind) means, churlish, contrary, untractable, perverse, cross-patch, ill-tempered, surly.

Chinese character for child written in four strokes. Same character used for young of living things, and in many other words In: Oil can; baby is called Akago, that means "Red Child", because all babies are born red; apricot; sock and stocking; glass; betel-nut; animalculæ; cloves; wine-heating kettle; voice-tone; tea-stand; rice-dumpling; window-eave; disciple; apprentice; pupil of the eye; silk fabrics; shrine; sailor; gall-nuts; dancing-girl; silver-money; medicine; bird-trap; shuttle-cock; battledore; salmon-roe; silkworm; orchestra; pitcher; bottle; ball of thread; dried fruit; castor bean; watchman's clappers; key note; priest's white-hair brush wand to wave before altar; small pig; pup; boxes, one inside of others; stone chips; chair; ship's deck; ground rent; scarecrow; mustard plaster; straw bag; fawn; mustard; summer garment; shaven pate; dolls; pruning shears; pheasant; specie; gold-spotted wall-paper; womb; trade's unionist; sour orange; Confucius; lattice work; cowry; club members; gentleman; priest's garment; mail shirt; tooth brush; iron tea-kettle; sweetmeats; confections; fruit; intervals of time; packhorse man; wild plant; witchcraft; clematis; "seven children" silk goods; egg-plant; rope ladder; eat; padded clothes; window frame; dice; jasmine seed; monkey jacket; string for cash; fan; wooden ladle; reason; motive; lion; gold dust; silver dust; bamboo floor; bucket; "Tai Fun's Son", skin disease medicine; chest of drawers; vine; buoy; woman's floss-silk bonnet; cocoanut; black cap; noble's head dress;

lemon ; and in many other names all expressing relationship. Highest title of all, "Son of Heaven", "Ten Shi", the Mikado of Japan.

Chinese word for gate painted something like upright posts and top connexions, painted in ten strokes. Same sign means other things, such as school, and sect. Gate above man means disciple, pupil, follower. Mouth in gate means teaching, discourse, learning, literature, science, etc. Heart in gate, sorrow and anguish. Sun in gate, time interval. Ear in gate, report, ear-say. Kado Bi that means house-entrance-fire, that is fire kindled before entrance, after the death of a person, to light the way of the soul to the next world. (Something like English custom of opening doors at midnight to "Happy-New-Year" all spirits of forbears.)

Many Chinese signs the Japanese scholar has to learn. First only the eye is educated so as to quickly note strokes or dots of brush, so as to know by sight. Then ear is educated, all have to be learned and repeated aloud so as to know by name. Hand also is educated to beautifully draw these characters. Then finally their meaning is learned so that, when eye, ear, hand, and mouth are all educated, Chinese characters and literature becomes intellectual feast lasting through life. And dead brains of China's sages and Japan's transmitters and fashioners all used to build Japan's intellect.

China weights and measures very simple. Can be calculated easily on abacus, board with strings of five beads. So has been for many hundreds of years. China merchant does not have to learn dynamics of a particle nor calculus of finite differences to tell price of picul of silver or gold. Abacus does this easily. Perhaps some day when Chinese civilization is more world-spread then these English will adopt the Chinese decimal system. Very much time wasted in English mercantile calculations because so heteromorous.

English schoolboy has to learn that pound of feathers is heavier than pound of gold, and mile is different in England, Scotland, Ireland ; also acres of land different in various parts ; and to buy fish, must learn all about crans, mazes, lasts, warps, and long hundred, which is 132. And it has been said that to promote temperance, especially among working-classes from 5 to 6 a.m., if each had to recite English liquid measure measurements before drinking number one draught of day then would not it be necessary for licensed victualler men to be up before lark, illuminate their alcohol shops and open doors for seekers of stimulants, this licensed victualler, slave to all men, earliest riser, latest retirer. Also it is said that same recitation of perplexing measures should be used before indulging in doch an horis, drink for sleep. English friend tells me these are the dicta of " Anti-Pomegranate Nose " League.

But to pen all I have told these English about the education of Japan's young would tire you and perhaps irk. It is very surprising the high opinion these English have of their education system, and it is more surprising that they do not profit by experience of the East. Of Europe generally I can only guess of education efforts. Perhaps fifty per cent. of people of Western nations can neither read nor write. In England education of the hard-hand people has only been undertaken nationally within the last few tens of years. I think much energy and money is wasted in teaching England's young of subjects never wanted in after life. Also I think mode of testing brains for public and other office by examination (apparently copied from the Chinese system, but without the Chinese discernment), is not the best that could be.

Various examinations of young men are made by gauging committee called Civil Service sages. These gauge the youths for many callings. System of

gauging very complex. Apparently the idea is not to ascertain what the youth knows, but what he does not know. For fighting man one cannot see that binomial theorem and common lift pump are necessary to give energy to brain and sword arm and to fire great gun exactly at the one-hundredth part of a second of time when sights are on, nor to learn inner mind of the war-horse which carries him to battle. For sailor yakunin not necessary to be able to extract cube root night and day, nor to learn Cauchy's proof of Taylor's theorem in order to be able to turn steering wheel or judiciously put coals on fire of steam boiler, nor necessary to learn parallelogram of forces to be able to order helm a-lee and mainsail haul at the right moment. Nor absolutely necessary for sailor-navigator to learn  $\text{Sin. Mid.} = \text{Tan. Ad.} = \text{Cos. Opp.}$ , which is not Chinese but education which some book-smelling tutors say must have won the battle of Trafalgar. For common sailor man it is not necessary that he learn mechanical formulæ for pulleys ; for ten-store-sailor-man so highly educated is not so useful as fourteen-stone-blue-marine when pulling on a rope—one is science the other is bullock.

For preserver of civil peace, blue policeman, it is not necessary to learn all about metacentric height, and to be able to calculate metacentric height of man who has inside of him liquid ballast of beer and made-by-chemistry-whisky. Policeman should learn, perhaps, effect of falling bodies so as to judiciously trip obstreperous and fall on him.

For Department of Seemly Hilarity it is surely not necessary for clerk to be able to investigate formula for finding the Centre of Gravity of *Punch* ; though perhaps it might be necessary to be able to use scientific instruments to test opaqueness, or semi-opaqueness, of wording of actors in theatres, and of dresses of females whether dancers in public or private places, or

other assemblage of these thorns and butterfly existences.

For municipal office, especially in large London, examination is held. I do not mean examination by the voters, for that is a science in itself and is conducted by discernment difficult to fathom. But suppose candidate wishes for work under London County Council then he might be examined in such questions as :

"Find the unearned increment of L.C.C's steam-boats ;

" 1st. By Arithmetical Progression,

" 2nd. „ Geometrical „

" 3rd. „ L.C.C. „

"If municipal road sweeper (human not steam), gets thirty shillings per week as wages, calculate the number of hour-food-pounds of work he does not do during the year."

"If municipal bricklayers sing cheerily at their work, their song 'One brick at a time and that laid well is a very good rule as many can tell', calculate the number of votes such bricklayers would not give to the party advocating retrenchment."

"If municipal office is a great tax of time and money on councillors calculate the reason why Progressives rejoice when they get in."

I cannot find that any examination is necessary for many public offices having not small salaries, and conjecture that these are more a matter of caste than of school-learning ; perhaps more depending on those under-ground than above ground ; lower classes accepting "Once boots twice clogs" as fate ; upper classes accepting office as fate also.

But coming back to Japanese education it must be evident that as Japanese were going to school when British were only an assemblage of clans at war with

each other with no time nor inclination for book learning, therefore Japanese educators have most experience. Therefore as Japanese educators aspire to utility not elegance, Japanese education is superior. Indeed I think Chinese and Japanese are more intellectual than Westerns, firstly because descendants of ages of educateds, secondly because older knowledge gives greater field for leasing from, thirdly because Westerns do not know how to educate.

Japan's scholar having learned meaning of Chinese characters finds that his teacher, whom he calls "Sensei", when written in Chinese means "Previous Life", his brain born ages ago and filled with wisdom of ages and sages. Therefore next to parents Japanese reverences his teacher. Picture words of China some may be traced to actual picturing, many others are said to be imitations of former men's arrow-writing, many invented by Chinese sage Tsang Chi. This wise one studied footprints of birds on sand soil, therefore easily understood what the birds meant to tell man. But is this truth? However, when Tsang Chi taught people how to write then all the demons wept because each man could write doings of many demons, and therefore demons would be "found out."

Also the gods were sorry that humans had learned to write because then cunning would propagate cunning, talent talent, knowledge good or bad knowledge good or bad, because many books are many banes, penned words may bite worse than steel traps, easier to dam a waterfall than kill damming words, and though books are called mind-food yet much of that food is ill nourishment, producing mind appendicitis which no mind-physician can cure nor surgeon slash away. Therefore is the pen sometimes worse than dynamite; also it sometimes is as Heaven's voice when the lettered roll from a far land tells of the welfare of loved ones; or the few from-the-centre-of-the-heart words from

the mighty and beneficent rulers reach the poorest home and tend to staunch the tears of sorrow, sickness, or death.

So the scholar learns some thousands of Chinese characters, fairly educated man about thirty thousand, and when he leaves school is fairly well equipped to begin the task of learning to learn what learning is and does, and to use it.

I think Japanese education is more democratic than Westerns, that is to say in public schools the sons of both high and low classes are in same forms and receive same education. In England it is hard to discern any system. Where school boards exist the education does not savour so much of utility as of diversity. Perhaps very good for England but by and by with more experience this nation may try to teach its young the usefulness of men's lives. Though a nation of manufacturers and traders they are number-very-low in the list linguists. Few can speak or write the languages of the great empires China, Japan, Hindustan, nor of the other minor nations. Though perhaps if all the English were gathered in one place who could speak other languages than their own it would make a goodly crowd. But money is so wasted in England, especially in education, that one can only describe it as "different mindedness", which is just short of madness. For there is no doubt that better results would be obtained for less money if there were Free Trade in Education and not the present system of protection to favoured teachers. In London alone it seems to cost more per scholar than would clothe and feed both mind and body of a Japanese scholar. And many English friends tell me that it would be better for the poorer children if their parents received the money of education and the children not crammed with useless mental elegancies. Why should a boy whose parents cannot give him a trade be taught unsuitably? Why should



the farrier's son learn geometry if to follow his father, or the carpenter's son learn chemistry, or the son of the costermonger learn painting and fiddling, or the policeman's son theology, or the dustman's son astronomy, or the sailor's son agricultural chemistry, or the soldier's son psychology, if common sense prevailed? Very difficult for ordinary man to find wisdom which says two years' study of Latin and Greek and other subjects, all used as gauges to test candidate for diploma of Bachelor of Arts of English University, as well as initial examination of English youth, all to make him a wood-reeve in India. Youth of about nineteen is examined in Mechanics, Physics, Chemistry, and Botany, all to be learned from books and from teachers who are not wood-reeves, then goes to English University, then goes to some forest in Europe to learn custom and names of trees, then goes to India and becomes wood-reeve. What funny people English seem! Many other to-be-smiled-at examinations of youth I might mention but perhaps English would take my smile as impolite.

Searching for diamonds means much shovelling, but what is the weight of one eye-lash compared with man's body. Therefore give up searching for diamonds and plant food seeds in spaded earth.

It all arises from English idea of education. His dictionary, using borrowed Latin, tells him education means *E*, i.e. Out, and *Ducere*, i.e. To lead. Very hard to understand how to lead out of a child's mind non-existent knowledge. But "West is West, and East is East", therefore I think Chinese way of writing the word "Education" the better, being written as first clothing the mind with proper garments, then feeding the mind with suitable mental food, then causing the mind to swim in the rivers of knowledge. English system like stone-breaker man, or road roller, cracking coprolites to see what the animals living in

the Palæozoic, Mesozoic, and Tertiary ages had for dinner ; Chinese system like cultivating paddy, or lotus flower. Therefore China has produced more resplendent minds than Western nations, also peoples of China and Japan more astute whether as farmers, mechanics, merchants, or even as fleshers and tanners.

I will not tire you by tracing careers of Japan's scholars. If they become merchants then they are lucky if they follow in the steps of Japan's old-time merchants. Old time Sho-Kuwan (hongs, mercantile houses) of Japan were as Bank of England, safe, sure, steadfast ; hongs like the family of "The three integrities" and others, very ancient, bills-always-met-hongs. Then when America opened Japan these old houses preferred not foreign trade. So "only the most adventurous and unscrupulous merchants rushed to the treaty ports" to do business with Mr. Foreigner. Mr. Foreigner was sometimes "taken in". Seaport Japanese merchant regarded him sometimes as unconscionable, reasoning thus : "If I keep my bond with Mr. Foreigner I shall be at much loss ; then surely politeness and veracity do not require of me this great sacrifice". Therefore instead of paying seven hundred pounds he pays one pound two shillings, and begins afresh, not being ruined. Another wishing-not-to-be-ruined seaport Japanese merchant owing seven-hundred and fifty-six pounds paid in all three pence halfpenny, and so escaped ruin. But these were in the eighteen hundred and new departure years, and now Japan from her freer intercourse with China must get inoculated with fluid of Chinese merchants' integrity, and so learn that as a fitting companion to Japan's sword, the soul of the samurai, symbol of Loyalty and Honour, mirror like surface flashing light of bluish hue, edge cutting a hair dropped on it, drawn tardily, sheathed when honour is no more hungry, mercantile integrity, Chinese type, should be the

elder brother. This is what English bank manager says :

" In fact I know of no people in the world I would sooner trust than the Chinese merchant and banker. I may mention that for the last twenty-five years the bank has been doing a large business with Chinese, amounting I should say to hundreds of millions of taels, and we have never yet met with a defaulting Chinaman.

" The merchants and traders of China have gained the respect and won the admiration of all those who have been brought into contact with them. For honesty and integrity they have earned universal praise."

China had banks before Julius Cæsar invaded England to annex its oysters and fair women ; and Hebrews of Lombardy imitated them some thousand years afterwards, also China issued bank notes hundreds of years before first European bank.

Funny ideas some of the English have ! English friend tells me it is believed by many English that Chinese merchant would sell his wife and family to pay debts rather than start the new year in debt. (But then English have always had crude ideas of the Orient.) Father of English prime minster, " spirited-foreign-policy " prime-minister, wrote a book of many ingredients, says in speaking of salutations among various including Japanese :

Sometimes they only undress partially.  
The Japanese only take off a slipper.

This about eighty years ago.

So without tracing careers of all Japanese scholars I will only say that Western ideas have undergone many changes in thought when regarding Japanese. Early in Meiji (period of Enlightenment and Radiance), foreigners were wont to regard Japan as country of

production of "useless elegancies". This included navy and army. They regarded Japan's efforts as imitative only, and did not discern the utility. But of fighting power we have lately had exhibition of useful elegancies in the way of scientific slaughtering ; and Japan's handicraftsmen will next be showing not only how to produce cheap matches, but many things cheaper than, and as good as, the wares of mighty English empire.

Also more of education of females I should like to pen as I have spoken these English, but vertical columns of my letter would become as tedious as telegraph posts on express train journey. Good thing that Japan's women are taught to use lethal weapons, this a very handy accomplishment if it ever becomes necessary. Also method of Seemly Suicide with her dagger so as to appear modest even as a corpse. I hope Japan's women will never become of the " parched pea " Western cult. Western childless females very bad examples of human family. They live unto themselves alone, do not build nations, never know the ecstasy of feeling the life stir under the heart, never rejoice that a male child is born, never lay a male child between their breasts, never are identified with a boy child who by their teaching and example may become a ruler of ten thousand chariots, never the best chum of the comely youth of face beautiful and of face blushing at rude remarks ; and so Nature avenges itself on them and " serious surgical operation " tells of sin against their God's first command. But perhaps I may write more on this.

## CHAPTER VIII

### OF WOMEN

INDEED ink-stream and brain-prompt seem to guide pen to write of women, West and East.

Chinese philosopher Laou Tsze born about 2,500 years ago, at the village of "Oppressed Benevolence", in the parish of "Cruelty", in the district of "Bitterness", in the state of "Suffering", did not write poetry made to lovely woman's eye-brow. Western man would regard Laou as chronic-jaundiced man, though he seems to have endeavoured to preach going correct way. He even admonished younger man Confucius, being his senior by fifty years, telling him to put away his haughty airs, many desires, flashy manners, and extravagant will; all these being unprofitable to C., and so dismissed him. This was the time that Confucius said that he could catch fish, shoot birds, etc., but he could not take Laou out for a walk.

This Laou Tsze cultivated Taou and Virtue and resigned himself to a life of retirement and oblivion. History does not tell if the ladies said "so sorry" at his retirement. Some historians aver that "his mother conceived him in consequence of the emotion she felt at the sight of a falling star; that for eighty-one long years he remained concealed in the womb, and that at length he was born under the shade of a plum tree."

Superior man Laou taught that man's longevity could be obtained by keeping himself pure and still, and, above all things, avoid phronema sarkos. "Let

not the form of a woman meet your eyes, and let not the thought of her cross your mind. Of all the temptations men are heir to she is the most dangerous."

Laou Tsze himself passed through same phase as good St. Anthony. "He spent three nights under a mulberry tree, exposed to temptations. Lovely women tried to induce him to accept their embraces, but he rejected their advances. They are but so many 'skin bags full of blood', said he. It is by averting one's eyes from such, and by having nothing to say to them, that Taou is perfected. In this age voluptuous girls and winsome women are looked upon as the excellencies of the earth; while rich living and choice wines have ruined the taste of the Empire."

What grand moral philosophy! Priceless example of Laou far better for mankind to follow than that of that Scotchman who spent sixpence so quickly in London indulging in excellencies of the earth and whisky.

Confucius' married life was not of long duration. He was married at nineteen, had a son born, and then divorced his wife, though whether for disobedience to parents-in-law, lewdness, jealousy, leprosy, nagging, or stealing, history does not tell.

The sage Kung Foo Tsze though not given to regard women as perfect yet seems to have occasionally learned from them, as witness his condoling with the widow, her father-in-law, husband, and son killed by a tiger she remaining still anchored in her village because there was no oppressive government, Kung's remark to his disciples being "My children, remember this, oppressive government is fiercer than a tiger". (English citizens say that some municipal governments are more blood-sucking than a stoat.) But as China's poets have tersely described lot of king's daughter, lot of common woman is not all strawberries and cream.

The King shall have sons, and :  
 Unto him also daughters shall be born,  
 Their sleeping place shall be on the hard floor,  
 Mean shall be their dress, tiles their playthings be,  
 And should their parents' hearts they cause to mourn  
 Dire shall be their lot, next existence beast's ;  
 To wash and boil rice, parents' wants attend,  
 Early rise, late retire ; keeping mid path  
 Twixt good and ill ; all these their wont must be.

Women being regarded as givers of male heirs, and not advice, therefore the Emperor must be guarded against being sonless, therefore he shall have an Empress, and then algebraic expressions for other appurtenances, viz., 3, 3 squared, 3 cubed, 3 to the fourth power, to wit 3 concubines first class, 9 ditto second class, 27 ditto ditto third class, 81 ditto ditto ditto fourth class ; eleven times eleven marital fractions. Thus even the Son of Heaven, the Solitary one, shows good example in following saying of wise Seun Teacher :

Men being firm by nature are virtuous,  
 Likewise the women being soft are useful.  
 Thus in virtue and utility combined in wedlock.

Though philosopher Ying rejoicing for all good things around him created by Heaven, said that as human beings are most honourable, therefore he greatly rejoiced that he was a human being, and

Are not men noble and women contemptible ?

Therefore that was another cause for man to rejoice.

Another Sage, Kwang Ching Tsze, told Emperor Hwan Te secret of long life,

- (a) To be a hermit ;
- (b) Thus keeping oneself pure and still ;
- (c) Avoiding all lust ;
- (d) Let not women's form be near the eyes ;
- (e) Let not thought of woman be in the mind ;

(f) Remember that man has myriads of temptations ;

(g) The most dangerous temptation is Woman.

These were the words of gold of the sage ; these were his golden rules which gave him snow-head's age, these were the guides for future generations and therefore China is Great China.

But as it is necessary for sons to keep green memories of ancestors, therefore wives are a necessity so to speak. Therefore rule for giving, and taking, daughters in marriage is given, both for disposal and as inferior annexation :—

### ADVICE TO FATHERS

Bargaining off a daughter heed good rules ;

My superior in rank and fortune

Must be my choice for her future service ;

Him, superior to my family,

Will his wife serve with all respect and awe ;

Food for house, clothes for all, ever in thoughts ;

Neglecting not the salutation due

On husband's entrance all and every time,

Kneeling body, forehead's low abasement.

### ADVICE TO MARRIERS

(MALE)

Choosing and taking woman by her ear

And keeping her for wife (she doing well) ;

She, inferior to my family,

Must be my choice (avoiding afterclaps),

Whose line, below my honoured sire's line,

Incepts obedience in woman-kind.

So reverence, obedience, and all

Her marriage duties she shall, day by day,

Perform with cheerful zeal and industry,



Bearing strong sons and daughters fair of mind ;  
 Unto father-in-law be more than good,  
 Unto mother-in-law by rend'ring love,  
 Gladly smoothing her grey-haired sojourn here  
 Till closing eyes of death release from task,  
 Then, joy of joys, at last will come to her  
 True earthly joy (old proverb's soothing words),  
 " The wife becomes the mother-in-law ".

Wife's work and influence in house, result of her faithful performance of duty, have been hymned by sweet singer :—

House of splendour, though pleasing to the eye,  
 Is habitation lacking all comforts,  
 If not keeping out winter's blast nor rain.  
 Splendid brodered garments, lacework added,  
 Costly, brilliant, unbecoming, not warm,  
 Combination suit shunned by all sane men,  
 Choicest wines, rarest viands, most dainty sweets,  
 Soup of sea-weed, bird's nest, eggs eight years old ;  
 Meal of pulse and creeping things ; all replete.  
 Ere placing hand to ear and choosing wife,  
 Remember love of face and love of mind  
 Are different sentiments (dew's glint, field's green),  
 So peer full well and read your future bliss  
 Or woe, as judged by virtues of her mind ;  
 Prize more one ounce of excellence of this  
 Than tons of tomes by poets often wrote  
 Belauding face's skin bag, mind not seen.

These very sensible sentiments, for wife looks after house, looks after clothes, and above all looks after comestibles, and ordinary man is product of feeding, that is good food multiplied by good cooking, this gives healthy mind in healthy body ; otherwise he is quotient, that is good food divided by bad cooking and that is state of existence not happy, for even Westerns have some glimmering of truth in that " Food is Heaven's gift. Cooks oft devil's gift ". Therefore housewife should be well domesticated and according

to her station in life should have knowledge of viands and aptitude for pleasing-preparing so that her lord and master may always say, " Better is a dinner of herbs well cooked, than charred joints with inwards raw ".

Therefore housewife may choose from variety and serve tit-bits, this her Cookery Book :

For the high-born  
Soup or bird's nest,  
Stew of shell fish,  
Mushrooms various,  
Crab and shark's fin,  
Cubes of boiled quails  
Fry of sea-creeps,  
Gills of white fish ,  
Teal in slices,  
Mushrooms Peking,  
Toothsome sea-slug,  
Sheets of pigeon,  
Macaroni,  
Rice of white grains,  
Gluten sweetness,  
Wines of good-thoughts,  
Wines of love-thoughts,  
Wines of war-thoughts,  
Tea's leaf priceless ;  
Bust uncovered,  
When the oil from  
Body's feasting  
And the chopsticks'  
Frequent raisings  
Cubes to mouth to,  
Comfort seeking  
Host's politeness  
So thus prompts guests.

For the sick one  
Flesh of black-dog,  
Flesh of black-cat,  
Pierced minutely,  
Water-chestnuts,

Savoury garlic,  
All in oil fried,  
Health-restoring,  
Ill-averting ;  
Wise physician.

Also Healer,  
To the bald-head  
Advice giving  
Course of rat's flesh  
Cooked by talent,  
Cook a treasure,  
Hair-restoring,  
Vigour-giving,  
Making new-man.

Other lux'ries  
Good to all mouths  
Ducks with heads on,  
(Heads gone ware of),  
Flesh of porker.  
Flesh of wild beasts,  
Flesh of tame beasts,  
Flesh of air's fowls,  
Flesh of sea life,  
Flesh of great whale,  
Of the porpoise,  
Of the eight-armed,  
(Diver's terror),  
Of the ink-fish,  
Cuttle's dried flesh,  
And the oil-boiled  
Chirping locust  
Lux'ry much liked,  
Flavour daintiest

If thrown quick in  
 Bath of boiled oil,  
 And the red frog  
 Skin removed  
 While alive-o,  
 Trussed and grilled,  
 Palate pleasing ;  
 Eggs of all kinds,  
 Ages various,  
 (Even as port wine  
 Aged improving,  
 So with these goods,  
*Longue jour bonne œuf*).

And for all mouths  
 Fats to cook with,  
 Oils to cook with,  
 Onions, garlic,  
 Lots of all these ;  
 Roots of all kinds,  
 Pine-tree-root's ear,  
 Yard long radish,  
 White and pickled,  
 Slightly smelly ;  
 Root of Lotus,  
 Root of fern plant,  
 Sea-weed jelly,  
 (Old men, maidens,  
 Young men, children,  
 And Barbarians,  
 Love this latter),  
 And for New-Year  
 Boil of nine foods  
 Rice and fish and  
 Vegetables,  
 Good for this day  
 Only this day,  
 Much enjoyed  
 Winter's cold none,  
 If with cold then  
 Food is tasteless,  
 Flavour not known,  
 " *Kaze hiite*  
*Tabemono*

*Ga aji nai* ",  
 Also mochi  
 This rice dumpling,  
 New Year's eating,  
 Teeth will harden,  
 Teeth will whiten,  
 Musume's mouth thus  
 Pearls of two rows,  
 Crushing hard food  
 Bori, bori,  
 Sound of teeth's work ;  
 This with wine's zest,  
 Pleasant pouring  
 Dobu, dobu,  
 Doku, doku,  
 Jita, jita,  
 Sound of trickling,  
 All with laughter,  
 Kara, kara,  
 Bodies shaking,  
 Puri, puri,  
 Like a jelly,  
 Guests all talking,  
 Waya, waya,  
 New Year Happy.

Food of poor folk  
 Not so tasty,  
 From the rivers  
 All may take fish,  
 All things with life  
 May be eaten,  
 Snakes from river  
 Very filling.  
 And of land things,  
 Flesh of dried rats,  
 Flesh of mules,  
 Flesh of horses,  
 Though no pole-axe  
 Gave them exit,  
 Glanders may be  
 Or its brothers,  
 This for beggars,  
 This for poor ones.

Word for feasting  
 "Vegetables,  
 Served for all men",  
 Not "For Madam  
 Feast is ready".

Milk from bovine  
 Also much used.  
 (Western ship man,  
 Fastidious,  
 He from England  
 With his tea must  
 White milk mix with;  
 Chinese servant  
 At his wit's end  
 To procure such  
 Tells his failure :—  
 "Dead is white cow,  
 Fleed is black pig,  
 Piecee Chilo  
 Wife now have got,  
 And so Milkee  
 No can catchee."  
 From his country  
 Doth this Western

Draw his ration  
 Putrid milk-made,  
 "Cheese" he calls it,  
 Faugh! Its smell is  
 "Hang your hat on."  
 How can Eastern  
 Love a damsel,  
 Fair of face and  
 Beauteous form,  
 Voice as music,  
 Ears as long as  
 Pearl shell shining,  
 She a Western,  
 Cheese consumer,  
 Cheese so mitey,  
 Nostril killing,  
 Effluvia,  
 Drives off Cupid;  
 And so proverb,  
 "In door cheese comes  
 Out of window  
 Makee wilo  
 Love's entrancement.  
 To heart beats heart  
 Till cheese doth part".)

Sage tells us that in woman's proper sphere, in her husband's house, her good works are as offerings to Heaven :

At home revering father and mother,  
 What necessity at distant temple,  
 Burn sweet-smelling incense and offer prayer.

Also that there are five great human relations ; husband and wife, parent and child, brethren, prince and minister, friends, and that marital ceremony and marital relations are most important ; indeed of all the three thousand great ceremonial rites that of marriage is the most important.

Governance of house and family also a sometime-task even in ancient times, proverb says, "That a vicious wife and an unruly son no laws can govern".

Then woman's mirror, truth teller, she not knowing state of countenance, its beauties and blemishes, without its aid, this mirror like unto fast friend of scholar, friend scholar's admonitor. Sometimes, not always, woman's face is mirror of her mind, then when husband finds this and comely face and beautiful mind are his wife's so does he become of repute :

Faithful-serving, correct, virtuous wife,  
 Suiting to spouse high exaltation brings.  
 Bad, wicked, infamous, atrocious wife,  
 Accordingly her spouse ignoble is.

Verily such bad wife can only be compared to an itching place on the body that the hand cannot reach to scratch, the dispositions of her ancestors may have been bad, let us pity her ; but we can be sorry for her husband ; perhaps he thought that her beautiful long face, outline as of a melon-seed, meant a mind which should be a mirror for all women to be like.

The " must nots " in a perfect woman and wife have been well described by poet-sage, among them her accomplishments, her beauty, her conversation, her work :

Wife's youthful virtue, moral excellence,  
 Wisdom, intelligence, ability,  
 Must not be famed nor reputation wide,  
 House's walls beyond she must not be known ;  
 Wife, if face-expression comely-youthful,  
 Must not be face-tints very beautiful ;  
 Wife must not be eloquent, clever-mouthed,  
 Word-wars, arguments from, she should refrain,  
 Song of teeth, butter-fly tongue, distracting ;  
 Nor must her work be beyond average,  
 Excelling and surpassing must not be.

Perhaps long experience in the East shows that when wife is just a woman then that is better than having a brilliant wife who knows not cookery book,

nor can see to wardrobe, her brilliancy of one or two ingredients only. Because when wife is above or below average then much misery may be planted.

So dutiful son serving and obeying parents and mating as they arrange with the good average woman, she also dutiful to parents and obedient, knows that dutiful parents beget dutiful children (unfilial unfilial, for "on melon vine egg plant does not grow"), and thus even as Heaven's gentle rain falls from roof drop by drop, chobo, chobo, so come Heaven's gifts, children with good minds, thankful to parents and ancestors for these inheritances, and the parents learn the sublime ancient secret "Ko wo motte shiru oya no on", (own) "children by means of learning parents' benefactions". Even taking joy in that though mouths are increasing means are not yet can the mother apportion the rice into six bowls as easily as in five.

So mated and blessed with sons the house is happy, government of house like very beneficent autocracy, not like representative government where every day Outs and Ins fight for change of positions and emoluments, and opportunity to provide for pleasures and pains of nation, especially pains to those of different cult. This very bad.

Therefore when visiting such a house one does not earnestly inquire as to its state of prosperity, nor express sympathy-inquiry for state of unprosperity; looking at the countenance of its head answers all these questions, and one hopes that such head may escape the three great misfortunes:

Fortunate Heaven-descended blessings are.  
Marriage happy, old age, red-sunset life.  
Three great misfortunes sometimes hap in life,  
Young years in, closing eyes of revered sire,  
My mourning days, immured in house, so sad,  
Nor temple go, incense burn, I unclean,  
Yearly, his death-day on, I tear my heart.

In middle years, received from Heaven, to mourn  
 Wife of youth, parents' gift, soul of my soul,  
 Partner of youthful hopes and joys and dreads,  
 Prompter to manly heart to meet all fates,  
 Nightly, when hand in hand sweet sleep closed eyes,  
 Her thoughts to me came, loving, cheering, all  
 Her aim and wish to be even as shield  
 Against white sword's cut or arrow's piercing ;  
 In joying times delightful dreams were mine,  
 In anxious times her sighs and sobs all showed  
 Devotion to her lot, man's wife, Heaven's gift.  
 Her death-face-colour vying with the flowers,  
 Sweet earthly flower, full-grown, blooming ; Dead !  
 Sweet wife of my youth, fond wife of my prime.  
 Direst of all (old proverb's words come in,  
 " Four times ten years when passed old age begins "),  
 In years of old age to be without son,  
 Son to close the eyes in death,  
 Son to pray at family tomb,  
 Sweet incense clouds ascending,  
 Offering food and lovely flowers,  
 Yearly to keep green memories,  
 Memories mine and ancestors',  
 " Calling back fires " in July  
 No longer kindled, line dead,  
 Son's lonely grave who can tell,  
 His lonely grave in far land,  
 No sons were his, I alone  
 Am last of line, soon ending,  
 Offerings to line's dead will cease ;  
 Only kindly stranger hands  
 Will duly light tomb's lanterns,  
 Perhaps free caged birds as offerings  
 Meritorious, pleading  
 For rest of souls in Nirvana.  
 Woe is me—No Son—No Son !

Therefore it becomes duty to adopt son from another family and so line is not put out and this new son, and his sons, faithfully and righteously perform family duties.

So many examples of fidelity of woman are there told of ancient and modern times that one's tongue

would tire in even counting them. Fidelity of widow to dead husband much admired and practised. Widow lost all the world's reverence if she remarried. Lost all respectability. Even though actually houseless, starving, almost naked, yet her duty was clear. She belonged to her dead husband, and no one should take his place. Loss of respectability a much greater loss than to lose her life. This is all laid down by sage who said that though she be poor and destitute yet must she not marry, for being starved to death is quite a trivial matter as compared with losing self-respect by being joined to a second husband. So though the old order is changing in Dai Nippon yet this old-time practice is not likely to die out, and "bad-form" widows are not likely to be numerous. Better remain the poor destitute widow, visiting temple daily, her one stick of incense offered to the Unseen Ones more efficacious than ten-thousand offered by rich man. For if she re-marry she may bring misfortune to her new husband's house, perhaps setting the hens a-crow-ing, and we know indubitably, as we have heard with our ears and our fathers have told unto us, that "A crowing hen is a sign of coming ruin to the house."

But to indite all I have told these English and all their questions unanswered, all that I know of Japan and all that I do not know, would make many tomes. Therefore as asked I go over Chinese words with them pointing out "character" for woman, and from this character permutated and combined her character may be learned as gauged by inventors of writing and words, tho' even tho' a man may have been a woman in a former existence I very much doubt if he can fathom a woman's mind in this. Indeed it was but a few days since I quoted the English Superior man to an English woman that "Man's love is of Man's life a thing apart, 'tis woman's whole existence", I agreeing with Shakespeare, she affirming that he was "a fool".



## WOMAN CHARACTER IN :

Abhorrence, abominable, actor, admirable, adulation, adultery, alarm, amiable, arbitrary, artful, artifice, attentive, aversion, bamboo, beguile, betrothal, calamity free, calm, cardinal point, care free, careful, celibacy, census, cession, chastity, cheap, cheerless, childbed, clever, cogitation, comfort, compliant, composure, concern, concubine, confectionery, conspiracy, content, contrivance, cownry, crafty, dallying, dancer, danger, darling, depravity, disgust, dislike, disrelish, dissimulation, disorder, divinity, dosing, dread, dreary, drill, ease, easy, eccentric, Empress, envy, essential, principle, esteem, excellence, excellent, expert, extravagant, fable, facile, facility, faint, fairy, falsehood, fascination, fawn, fear, female genii, feminine, fiction, fidelity, flabby, flaccid, flatter, flattery, flower, fondness, fornication, fortress, fraudulent, friendly, friendship, fright, fuddled, genteel, gentle, gloves, graceful, Goddess, good, goodness, good-will, happy, happiness, harem's mistress, harlot, hatred, helot, hindrance, hooligan, immoral, impediment, improper, impure, incoherent, inconstant, indescribable, injury, inordinate, insinuation, interruption, intimate, intimacy, intrigue, innuendo, invention, irregular, jealousy, knitting, language bad, lascivious, lawless, lax, lecherous, legerdemain, leisure, leman, lenient, lewd, light-hearted, limber, loathe, love, loveliness, low-price, magic, magistrate's summons, maid-servant, marriage, marvellous, match-maker, mental arithmetic, midwife, mind-ease, misery, mistress, moon-backed, mother, mother-in-law, nefarious, nefarious, obstruction, odd, odd numbers, odious, oxygen, pack-saddle, Paradise being, parapet, peace, peaceful, piety, planter (girl), of rice shoots in mud; polyandrist, population, pregnant, princess, prize, procrastination, prolix, propriety, queen, quiet, rape, rascal, refined, religious devotion, remarkable,

remiss, resignation, rest, right, riot, rivet of fan, royal servant, rudeness, ruin, rust, sadness, safety, sedate, sickness free, slave, sleeping, slut, smirk, softness, son-in-law, sorrow, specious, startling, star Vega, near the Milky Way, stronghold, superintendent of harem, suspect, sweetheart, sycophant, Taoyama the beautiful, tearful, tedious, temporizing, tender, timid, tipsy, toddling, toper, traduction, traitor, tranquillity, treacherous, trick, trouble free, tumult, tune, turbulence, unprincipled, value, villain, violence, virago, virtue, weak, "Weaving Princess," the star Vega, wedding, welfare, well, wet-nurse, wicked, widow, wife, wild, wonderful, wrangle, yielding.

Who does not know of the festival of the seventh day of the seventh month? Festival of the yearly meeting of the lovers, of the star Tanabata, the Weaving Princess, and of Hiko Boshi the bullock driver dwelling on the other side of the Milky Way, they meeting on this evening on a bridge, bridge formed by the interlocking of the wings of jay-birds. Enduring love of Tanabata, emblem of eternity of true love, hence yearly festival in China and Japan.

Perhaps "woman character" like letter "e" in English words which have different meanings. Thus:

Women, desire, men's, love, therefore, subject, themselves, males, rule, under, nature, wisely, orders, parent's, benign, governance, children's, subjection, wise, sire's, obeyed, hests, likewise, plenty, cane, make, heir, unspoiled, lovely, face, wife, barren, her, departure, leaves, empire, desolate, she, childless, posterity, disrespects, babeless, dames, useless, elegancies, tree, fruitless, cumbers, earth, axe, use, fire-wood, get, men's, duties, seventy, per, cent., give, bread, raiment, domicile, remainder, per, cent., wife's due, peradventure, she, sensible, then, satisfied, realm, governed, well, when, bread, butter, given, every, appetite, very unwisely, some, people, starved, others, inordinately,

repleted, Heaven's, comestibles, provide, each, breakfast, dinner, tea, between, sunrise, evening, rulers, duties, mete, Heaven's, bounties, equally, between, workers, vampire, financiers, destroy, widow's-mite, orphan's-mite, robbers, flageetate, peel-skin, feed, lobsters, "born-tired", people, let, starve.

Many other words might be quoted giving use of letter "e" but as English language is still growing and not likely to become standardized, like Chinese, therefore linguistics at present can only endeavour to show parentage of many words and agree as to spelling of them and fight against "progressive" idea which seems to be anxious to found a language only readable by such, and to so destroy all marks of origin of words that radical of word will no longer be evident.

But leaving words and coming back to women one who is only a traveller and surface-gazer cannot well make comparisons, or even state ideas, which may represent proper views. Women in the East are the result of a long course of training to produce peace and happiness, and quietness of mind, in the household. Most of men's knowledge of women is derived from personal experience and also from men's writings of them. Majority of women, being mothers, have little time to write books, therefore women writers, being of the "parched pea" sex, though prolix yet surely cannot tell of bride's thoughts, mother's joys and cares, and gammer's nunc dimittis feelings.

Japan's women all "San Jo" women, that means three submissive obediences. Submissive in all respects even as daughter to sell virginity, and remain public woman, to pay for father's dissipation, or for family's want, or, as in the case of the Forty-Seven Faithfuls, to provide funds for avenging lord's dishonour. Let this phase stand. To Western eyes incongruous. To them of Yamato this is obedience to Gi Ri (Gi means faithful, just, patriotic, proper, right; Ri means fixed

natural laws) ; daughter's submission admired, father's dissipation condemned. In fact of so-called pleasure houses, in the East one may say that girls therein are generally sacrificing themselves to obviate poverty to parents. Perhaps one may say virtue peoples Eastern bordels, vice Western, and so dismiss very ancient blight among humans. This blight evidently result of former sinful existences, perhaps having been males in those existences.

## CHAPTER IX

### 1000-YEARS-AGO-WOMEN

VERY clever Japanese, Lady Violet Nobutaka, lady-in-waiting to Empress Jioto Monin, wrote clever book about 950 years ago. Origin of book is interesting. Sacred virgin of the temple of Ishe told Her Majesty she was tired of reading older romances and wanted something new, and so Empress told Lady Violet to write. Book is called *Narrative of Prince Genji*. This young prince grew up to be a little wayward, but the book is instructive because it tells of Japan's women 1,000 years ago, by a woman.

Genji's mother, concubine to Emperor, very winsome, other superior concubines always hoping to be *the one*, "gazed upon her with malignant eyes, and her equals and inferiors were more indignant still".

"In due course, and in consequence, we may suppose, of the Divine blessing on the sincerity of their affection, a jewel of a little prince was born to her". This was Prince Genji, and his advent gave umbrage to senior lady who had also borne children. "The Emperor therefore was obliged to treat her with due respect, and reproaches from her always affected him more keenly than those of any others."

Genji's mother had much to endure. "When it was her turn to attend upon the Emperor, it often happened that they played mischievous pranks upon her, at different points in the corridor, which lead to the imperial quarters. Sometimes they would soil the skirts of her attendants, sometimes they would shut

against her the door of the covered portico, where no other passage existed; and thus in every possible way they one and all combined to annoy her". Genji's mother pined away, died, and was cremated, and even during this ceremony black hate was shown, for "during the ceremony, an Imperial messenger came from the palace, and invested the dead with the title of Sammi. The letters patent were read, and listened to in solemn silence. The Emperor conferred this title now in regret that during her lifetime he had not even promoted her to a superior grade of concubine, and wishing at this last moment to raise her title at least one step higher. Once more several marks of disapprobation were manifested against the proceeding".

The Emperor mourned much for the death of his favourite, Genji's mother, he was haunted by her image and "ladies were introduced into his presence, in order, if possible, to divert his attention, but without success". The Lady Superintendent of Concubines was much concerned and recommended the Emperor to view Princess Wistaria, daughter of a late Emperor, because her features closely resembled those of Genji's mother.

"I have now fulfilled", said the Lady Superintendent, "the duties of my office under three reigns, and, as yet, I have only seen but one person who resembles the departed. The daughter of the Empress Dowager does resemble her, and she is singularly beautiful".

"There may be some truth in this", thought the Emperor, and he began to regard her with awakening interest. Upshot was that the Emperor had Princess Wistaria domiciled at the palace, and intimated his wish to regard her as his own daughter. And Genji, who was a beautiful youth, was drawn towards young Princess Wistaria, who had beautiful face like his own mother. When Genji was twelve years of age he was made a man, his hair was tied differently,

purple cords, purple emblematic of love, being used, and on the evening of this ceremony the Emperor ordered his betrothal to daughter of Left Side great minister (he next to Great great minister). The youthfulness of the beautiful boy was well pleasing to ordered father-in-law, "but the bride, who was some years older than he was, and who considered the disparity of their age, to be unsuitable, blushed when she thought of it". But Genji's bride, the "Lady Hollyhock, had few charms for him, and the Princess Wistaria much more frequently occupied his thoughts, and a hidden bitterness blended with his constant reveries". And so Genji spent but about one day in six with his wife, the other days in the palace, but being now older was not permitted to continue visits to private rooms of Princess Wistaria and others in the palace, but he could still hear her sweet voice blending with music of flute and horizontal harp, and Genji's thoughts were, "Oh, how delightful would it not be to be in a place like that with such an one as one might choose".

Authoress Lady Violet tells of Genji, his brother-in-law, and others discoursing on women; these young married men seemed to have had many intrigues, but had to appear constantly virtuous. Their writing-cases full of letters from young ladies of those days who were taught to write in poetry, and love letters were not signed. This is description of one fair one: "Within an old dilapidated gateway, almost unknown to the world, and overgrown with wild vegetation, perhaps we may find, shut up, a maiden charming beyond imagination. Her father might be an aged man, corpulent in person and stern in mien, and her brothers of repulsive countenance; but there, in an uninviting room, she lives, full of delicacy and sentiment, and fairly skilled in the arts of poetry, or music, etc., etc". Other women were of the calm surface but with a strong current underneath order; some too full of sentimental

sweetness ; others singularly earnest—too earnest indeed—in performance of their domestic duty ; so best to choose a girl “ who is gentle and modest and strive to guide and educate her according to the best ideal we may think of ”. On the other hand there are girls “ who may not be very agreeable at ordinary times, yet who flash upon us with a potent and almost irresistible charm ”. Then there is the woman who is diffident and reserved, and who bears neglect without murmur till eventually she flees, leaves a painful screed of despairing verses, becomes a nun even perhaps with shaven head, and with pure and unsullied conscience determines to remain faithful to her new vocation. But some household servant or aged nurse may bring her tidings of her lover, may say that his affection is still ardent, then she feels her head, feels her hair to know if tidy if she has hair, feels her head as of old when her lover was about to visit her, and “ she becomes regretful. She may, indeed, do her best to persevere in her resolve, but if one single tear bedews her cheek, she is no longer strong in the sanctity of her vows. Weakness of this kind would be in the eyes of Buddha more sinful than those offences which are committed by those who never leave the lay circle at all, and her soul would not find Nirvana till ages of ages of wanderings among the lost have passed ”.

Evidently that one tear drop was the sign that her love of youth was stronger than her sacred vow ; that was her lowering of banner of fight.

Lady Violet also tells us, through her characters' speech, of women “ who are too self-confident and obtrusive. These if they discover some slight inconsistency in men fiercely betray their indignation and behave with arrogance. A man may show a little inconsistency occasionally, but yet his affection may remain ; then matters will in time become right again, and they will pass their lives happily together ”.



Then follow hints for guidance to women, principally of the patience and self-denial order. Another type not a regular beauty but a pleasant companion, her love speaking of her tells that he was restless and sometimes roamed, and this occasionally led to fierce storms, then calms, then increased zeal on the lady's part and so on, but though sincere and devoted she could not suppress jealousy, and a final scene in which the lady said parting was good : " This she said with such sarcastic bitterness that I was irritated and stung to the quick, and overwhelmed her with a fresh torrent of reproaches. At this juncture she gave way to an uncontrollable fit of passion, and snatching up my hand, she thrust my little finger into her mouth and bit off the end of it. Then, notwithstanding my pain, I became quite cool and collected and calmly said, ' Insulted and maimed as I have now been, it is most fitting that I should absent myself for the future from your polite society ' ". Then the fond maimed lover breaks into poetry and says that he will count on his fingers the happy moments passed, but the maimed one will be a reminder of unpleasantry. And the lady also breaks into poetry to the effect that she had borne grievous harms, also his fond claspings, and so with tears she regretfully sighs that her lover leaves her, no more to shelter in his arms. Upshot is she dies of a broken heart.

This same book tells us of the poem of Chinese poet Hak Rak Ten who in one of his poems gives :

" Once upon a time a certain host invited to his abode a clever match-maker. When the guests were assembled he poured forth wine into a beautiful jar, and said to all present, ' Drink not for a moment, but hear what I say about the two choices : Daughters of the rich get married soon, but snub their husbands ; daughters of the poor get married with difficulty, but dearly love their mothers-in-law ' ".

Genji seems to have not been happy with Lady Hollyhock, her queenly stateliness did not appeal to him, and he became very promiscuous. His love-passages are interesting as showing man's beguilements and woman's flaccidity. Being son of Emperor, and very beautiful, when he became a little ill all said he was too beautiful to live. Book is amusing when telling of other people. Thus of Hei Jiu, "This man had a sweetheart, he often pretended to be weeping, and made his eyes moist by using the water which he kept in his bottle for mixing (Indian) ink, in order to deceive her. She discovered the ruse; so one day she put ink into it secretly. He damped his eyes as usual, when, giving him a hand mirror she hummed, 'You may show me your tears, but don't show your blacked face to strangers'".

(Which reminds one that last generation of Japanese brides commenced married life by making teeth all black and shaving off eyebrows. This was great leveler and made beautiful-mind-woman superior, even though of ordinary face. Features could no longer be compared, beautiful face like unto lotus, beautiful eyebrows like unto willow-branches. Not good for women to shave. It is said of some Chinese women who practise shaving that they produce discomfort thereby.)

Stately Lady Hollyhock had a sad death. About to become a mother she much suffered from spiritual influences. "All sorts of exorcisms were duly performed, and some spirits came forth and gave their names. But among them was a spirit, apparently 'a living one' (this very difficult to exorcise), which obstinately refused to be transmitted to the third party. It caused her great suffering, and seemed not to be of a casual nature, but a permanent hostile influence".

Prince Genji visited his wife. He tried to soothe

her and said, " Pray don't trouble yourself too much about matters. Everything will come right. Your illness, I think, will soon pass away. Even supposing you quit this present world, there is another where we shall meet, and where I shall see you once more cheerful, and there will be a time when your mother and father will also join you ". And so Genji did a little exorcising and Lady Hollyhock became calm and, soon after this, was safely delivered of a son. But the evil influence continued, and the jealous lady who caused all the trouble knew it was her telepathy which troubled Lady Hollyhock, for she found that her dresses were scented with strange odours (these, used by the priests, must have passed from Lady Hollyhock's bed-chamber through space to her), and though she changed her dress and took baths the odours remained with her, " and she was disgusted with herself ".

And so poor Lady Hollyhock was attacked by a spasm and died.

This would be about a thousand years ago. We can picture the exorcisers, the shaven priests in their long robes, their spells, their religious addresses and reading from sacred books, their fierce conjurations to the malignant spirit in the sufferer to declare itself, their threats ; all of which is religious science to cure disease. They of the Western religion in these islands about three hundred years ago used similar but stronger conjurations. English friend tells me of them. Periapts, amulets, charms, all efficacious in averting ill. Thus of one made from balme, virgine wax, etc. :

A gift than which none can be greater,  
I send for thee to take.  
From fountains clear the same hath issue,  
In secret sanctified ;  
'Gainst lightning it hath soveraigne vertue,  
And thunder crackes beside.

Each hainous sinne it weares and wasteth.  
And women, whiles their travel lasteth,  
It saves, it is so good.

It doth bestowe great gifts and graces,  
On such as well deserve ;  
And borne about in noisome places,  
From peril doth preserve.  
The force of fire, whose heat destroyeth,  
It breaks and bringeth down ;  
And he or she that this enjoyeth  
No water shall them drown.

Then there was a garment which protected men from shot, and that women who would wear it should have quick deliverance. This was to be made on Christmas day by a little virgine girl who spunne threads of flax in the name of the devil, and wove and needle-worked the garment. Many charms there were for women in childbed. One was by laying a sacred writing on her body, repeating twenty-one sacred names and twenty-one times making the sign of Chinese character for ten. Then the woman about to travail might repeat certain words and gain remission of 32,755 years of soul-wandering. But this Western practice is only imitation of ancient practice in Japan. Nade Mono, that means "pacifying things", were paper garments put on and then body massaged, then sex and age, etc., of person are written on the paper, then Shinto priest takes paper garments, says prayers by water-side, and throws paper garments into sea, and so all ills of body and mind go into world of waters.

(Epilepsy could be cured by religious incantations ; or by drinking spring water in the night-time out of a skull of one that hath been slain, otherwise : "Eat a pig killed with a knife that slew a man".)

Perhaps Lady Hollyhock, modest and virtuous, too much admired her husband Prince Genji to harm him, else she might have brought back his affection by the

old English plan : " Make an image in his name whom you would hurt or kill, of new virgine wax ; and under the right arm-poke whereof place a swallow's heart, and the liver under the left ; then hang about the neck thereof a new thread in a new needle pricked into the member which you would have hurt ; with the rehearsall of certain words ".

" To obtain a woman's love, an image must be made in the hour of Venus, of virgine wax, in the name of the beloved, whereupon a character is written, and is warmed at a fire, and in doing thereof the name of some angel must be mentioned ".

But to return to narrative of Genji, who now confined himself to his apartment for forty-nine days, for mourning and consolation, and writing beautiful poetry. Mourning as man ever has at the departure of loved ones, he seems to have found consolation in the ancient Chinese poem the " Long Regret ", especially in the " Ode to bed-furniture ". His poetry :

Sweet beauteous soul departed, from Ken gone,  
Round bridal, and death bed dost linger still ?  
So wills my broken-hearted soul to thine,  
Here let me lie until soul's wings entwine.

Dreary and long the nights I sleepless lie,  
Alone, bereft, thy form no longer here ;  
Death's grasp from bed resplendent flower hath gleaned,  
My gushing dewy tears now fill its place.

Upon the tiles the virgin hoar-frost lies,  
The loving yenko birds upon them rest,  
Their cries of woe, the writing of their feet,  
Tell of their grief of loved one gone before.

The vacuum in my heart is burdensome,  
By day, by night, I sigh as lost souls sigh ;  
Who fondly now will take thy place and share  
Our bridal pillows old, and these old quilts ?  
O waly ! Well-a-day ! Alack ! Alas !

### *Lady Superintendent's Indiscr.*

But I seem to be forgetting that I am transcribing Lady Violet's words on women. She reminds us that women can be cruel to women even as Empress Dowager of China, many hundreds of years ago, on death of her husband meted very cruel happenings to beautiful Se Ki Foo Jin, great favourite of the lamented departed, and cut off her feet and arms and murdered the son which Se Ki had received from Emperor. Very bad Dowager Empress of the Hung dynasty, perhaps she was a parched-pea woman herself.

Lady Wistaria, aforesaid, became Dowager Empress, her son heir-apparent, and then became nun, her uncle, Bishop of Yokogawa, cutting off her beautiful hair. Lady Wistaria remembered Se Ki Foo Jin.

A younger lady had been appointed Superintendent of Concubines, but she was attacked by ague, and so had to take rest and repose as well as to have spells performed for her illness. Widower Genji seems to have found favour in her eyes, for during her retirement he visited her secretly in her apartments.

Authoress says: "We cannot regard either the lady or Genji as entirely free from the charge of imprudence, which, on his part, was principally the result of his old habits of wandering". Father of Lady Superintendent visited her room during a thunder storm, found daughter very confused and with a man's sash round her kimono instead of her own, found also sundry love poems on the floor, and at last spotted "a man behind the screen who was apparently in great confusion, and endeavouring to hide his face. He discovered who he was, and without any further remarks, quitted the room, taking the papers with him." And in great anxiety Genji left the scene.

Incidentally the book mentions that among presents to a new-born princess a sword was often given; this to use for her protection if necessary. Also that sometimes not affluent lady was unable to spare even a dress

to departing servant, and this so with one lady : " Her one dress was not to be thought of, as it was too old ; fortunately she had a long tress of false hair, about nine feet long, made of the hair which had fallen from her own head. This she put into a casket and gave it with a jar of rare perfume ".

The musings of the authoress are interesting :

" It seems to me that where a lady of ordinary degree is elevated to a higher position, she often acquires a refinement like one originally belonging to it, but there are other women, who, when degraded from their rank (by marrying beneath them), spoil their tastes and habits ". Then it is very instructive to read of the old time legends she introduces, the legends of the Moon Princess, she discovered by an old bamboo cutter.

" One day he found a knot in a bamboo-cane which was radiant and shining, and upon cutting it open he found in it a little girl who was called Princess Glitter. He took her home and brought her up, and she became a remarkable beauty. She had many suitors, but she refused to listen to their addresses, and kept her maiden reputation unsullied. One of her suitors, Abe-no-Oshi spent millions of money in order to meet her wish to obtain a fire-proof rat, for its skin, this to be the price of her giving her hand. A Chinese merchant undertook to supply, but fire soon shrivelled that rat's skin. (Alas poor Abe-no-Oshi, lovelorn and beggared ! Ten thousand maledictions be on that Chinese merchant, his invoice :

" ' To one live rat, skin warranted fire-proof, E. & O.E. £ x. nett, as per quotation ' ". And so Princess Glitter kept her purity unsullied and (says the authoress) " no ordinary woman would ever be equal to her. Finally she ascended to the moon, from which she professed to have originally come down ".

Of the lady of the thunder-storm we read that " she had been remaining repentingly in the mansion of her

father ever since the events of the stormy evening. Her father felt much for her and interceded with the Empress-Mother on her behalf, thus getting permission once more to introduce her into Court", and as Genji seems to have eventually been accorded high office and undertook various marital relations towards his old flames we may conclude that all the true loves eventually resided under his roof in their various apartments, named after lovely flowers, and so happiness after storm.

And so with description of a very pretty ceremony of exhibition of pictures in which young girls, attendants on Court ladies, took part, their dresses, six of them of red and cherry colour, with tunics of wistaria lining (light purple outside and light green within), other six dresses of willow lining (white outside and green within), and their tunics yellow outside and light red within; a mere man can say as doth the authoress, "I would fain describe much more, but my head is aching and my fingers are tired, so I shall wait for some future opportunity when I may again take up the thread of my story".

English friend says Lady Violet Nobutaka's book is an idyll. He says very poetic, especially when describing beauties of nature, the silvery moon-rayed ripples on the lakes; the soft breeze making the bamboos and willow trees sigh; the joyous, or mournful, songs of the insects; the dancing of the fire-flies; the early short chirpings of birds followed by their songs at dawn; the crystal dew on the flowers; the dark midnight, the wind blowing louder, rushing among the pine trees, and about the house, and making them moan more and more sadly, the shrieks of strange weird birds, probably of the ill-omened screech-owl, the lamp flickering and growing dim, sounds of mysterious footsteps along the deserted passages, Genji's order, "Valet twang your bowstring and drive away the fiend",



cock-crow and dawn welcome. The foliage with autumn tints, these the work of the Princess Tatyta, her clever hands akin to those of the Weaving Princess. Genji mournfully surveying the rising mist and comparing it with the smoke from the funeral pyre of one of his dead loves, she of a retiring and gentle temperament, which "gives far greater beauty to women than all beside, for to have no natural pliability makes women utterly worthless"; so he muses. Of the nights of August and September when many ten thousands of sounds are heard; of the haze round the blossoming cherry trees clinging to them as a soft sash round the waist; of "sea-weed sadness",

The sea-weed on the shore, how sad its life!  
Of Heaven's umbrella's sheen short views it has;  
Long spells of nought but sea-waves' dim-lit green;  
Wild boisterous waves' and surf's rude clawing hands,  
Tear up its roots, hurl it on strand, sun kills.

Of poor Lady Hollyhock, "as her death took place from a malign spiritual influence she was left untouched during two or three days in the hope that she might revive; but no change took place and all hope was abandoned".

Of the festival on the third day of the third month of the year, the clear-away, drive-away, expel-influence-of-fiends rites, with prayers by the river's banks, or seashore, when the calendar priest has intimated auspicious day, priest intoning prayers, these followed by the launching of a small boat containing figures representing human beings, offerings in dummy to Dragon of Sea, far better than offering live virgin-girl to spirit of mighty Nile river. Of Genji's prayer in silence, had he a red (pure) heart?

I call! Eight hundred myriads of gods!  
I call! Extend to me your sympathy!  
Your aid grant me. In misery I muse;  
In all my years received from Heaven, ne'er yet  
Have I committed wrong, nor friend betrayed".

And then of the upward gaze of the priest and attendants ; of the voice of the junk-man,

Yon murky cloud presages rain's legs strong ;  
Rain comes ; Wind's sighs will soon be howls, and then  
Fierce Tai Fun's blast will lash the white-horse sea ;

and so it was, the rain and wind-storm came so suddenly that all were drenched soon, each ran back to the house without finishing the ceremony of prayers, " the surface of the sea became as it were tapestried with white over which the lightning darted, the thunder bolts crashed overhead, and the force of the rain appeared to penetrate the earth. Every one was frightened, for they thought the end of the world was come ". In Genji's dreams that night, after the evening spent in reading Buddhist bible, Dragon of the Sea appeared saying, " You are requested to come to the palace, why don't you come ? "

But of old, beautiful men, as Genji, have been lured to marry daughter of Sea-Dragon. And this dream happened over and over again and made Genji very miserable. Also a thunder-bolt struck the corner of his residence and set fire to it, but Genji was much cheered in the midst of these misfortunes by a letter from his sweetheart, also a Lady Violet. She was a young girl he had stolen from her widowed father, and Genji had hidden and trained her and shortly after the death of Lady Hollyhock he and she ate together the various coloured rice-cakes for three successive nights of honeymoon, and so Genji wrote other poetry. Genji at this time was in exile, when " the only things I had to regard as friends of old times are the sun and moon that pass over the boundless heavens ". Still he took as concubine daughter of old priest (who gave him also his blessing) and had a daughter by her, and so when he returned to his Lady Violet he explained he was regretful that Lady V. had not given him a son and that

she "must not think of this matter too seriously". "But on the part of Violet she could not but think it was cruel to her to give away part of his heart, while her thoughts were with no one but him, and she was quite cast down for some time".

Authoress not only writes word-pictures, but also writes colour-pictures. One can almost see her many heroines. (Japan has been called country of "useless elegancies"; this certainly not true of her women. They are very useful, also very elegant. Poetry of Japanese woman's dress is well understood by educated mind, happy blending of colours only known to women of the three empires, India, China, Japan; women of the West put on many colours but spoil picture, and poetry of their dress is discordant.) Ornamental hairpins she writes of; of the gorgeous white vestments of the Great House, which means Royal Palace; of purple, love's colour-emblem; of Nature's colours, of "the red tints of autumn which are not often dyed to a colour so deep as we desire, because of the early drying of the dew" (can Western scientists give a better reason?); of the beautiful flower the pink, "Consoling Love", one of its names "Perpetual Summer", this name man always gives to woman of his heart; of the rich perfumes high-born people affected, this in one case led to Genji becoming known to a young lady he visited; of two young ladies, one in a dress of purple with a scarf over her shoulder, slight and delicate figure prettily shaped and tiny hands which she used with a gentle reserve, half covering them, her companion dressed in thin white silk her outer dress worked with red and blue flowers and a crimson sash round her waist, her hand and neck in good proportions, and lips and eyelids very lovely, two charming poesies sitting on the white mats; of the dress of the lady's maid in the early morning, she leading Genji through the garden, the

convolvulus in full blossom, and wearing a thin silk tunic of light green colours showing off her graceful waist and figure, her countenance modest and quiet, her wavy hair neatly and prettily arranged, what wonder that Genji led her to a bowered seat, compared himself to a risen bee culling honey, etc., and made her mistress jealous. Of another early morning scene, an elopement this time, bamboo leaves, wet with dew, shining brilliantly, crickets singing, flight of wild geese rustling air, lady in light dress of clear purple not very costly, her figure slight and delicate, tones of her voice soft and insinuating, poetical Genji proposing to rivet love's bonds not only for this world but the next, and "the girl, doubtful of her future, thus replied in a melancholy tone":

Of sombre seems the life which now I lead,  
In lives I led through ages past mayhap  
My thoughts and actions were some good, some ill.  
Perchance mine acts, committed in those lives,  
Placed before Hades' mirror, weighed in poise,  
(Mirror's reflection just; balance righteous,  
Recording angel's sigh of sympathy,  
Or hair from dewy eyelash, e'en it moves;)  
With those of years which now I have (How long?)  
In Heaven's book their tale shall write my name.  
Oh, that when next I sleep the silent sleep,  
And masses for my soul are served, and prayers  
From lover's mourning heart each day are made,  
Fervent, of all, most on that final day,  
When seven long weeks of purgat'ry are passed,  
May all my long-past, long-forgotten ills  
Be outweighed by my goods, however small,  
Recording angel's sigh or eyelash aid,  
And balance-beam, like unto setting sun,  
Slowly may lower, Paradise of West-ward,  
No longer, as of yore, my wand'ring soul  
In 'wild'ring darkness of mid-space will roam  
Through aeons of Kalpa,<sup>1</sup> nought but unseen souls,

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(<sup>1</sup> Kalpa is a period of 4,320 millions of years).

Their doleful sighs and sorrowing plaintive strains,  
 All strange, unknown, heartfelt, their wand'ring task  
 To sigh for mercy, past offence bemoan,  
 Till the mercy of the All-Merciful,  
 He whose goodness endureth for ever,  
 (His Power and Wisdom how inscrutable ?)  
 Once more on this earth deigns them existence.  
 Then joy of joys, beam's sway my name shall write  
 In book of Heaven and I become Ten Nin,  
 Heaven's angel, watching over human kind  
 In succour and defence ; that Kalpa passed  
 Supernal bliss is mine, on lotus leaf,  
 For ever and for ever I am throned  
 With myriads of myriads of souls,  
 Sorrow ended, Nirvana's restful joy,  
 As gentle Buddha's face so will be mine,  
 Existence in the past, and that to come  
 Heeds not the mind ; sorrow and sighing gone ;  
 Nirvana's calm, serene content has come.

Sun's legs that morning were long and fiery red.  
 Poor love-drawn enchanted maid !

Doomed to pass away at midnight. That was the  
 night when Genji called valet to twang bowstring, but  
 it was too late, evil spirit had come and gone ; and that  
 night at the Hour of the Rat, " she lay no longer breath-  
 ing, her brow covered with great drops of cold perspir-  
 ation, her gaze fixed (as if she also had seen evil-  
 woman's jealous form), and she was gone, her soul had  
 passed gently away ; over her features a charming  
 calmness, her wavy hair beautifully straying, her small  
 mouth, still parted, wore a faint smile ".

Genji's faithful retainer tried to console. Said he :  
 " Every uncertainty is the result of a certainty.  
 There is nothing in this world really to be lamented ".

Authoress does not generally describe beautifying  
 colours worked in hair, all going to make poetic dress.  
 Her description of girl's dress, first appearance (she  
 the afterwards abducted one) : " She was about ten  
 years old or more, and wore a white silk dress which

fitted her well and was lined with yellow. Her hair was waved like a fan". Beautiful doll's house provided for this young lady, description not given.

This of a poor princess: "The perfume which she used was rich, still preserving the trait of high birth, but her demeanour was timid, and her deportment awkward. Her hair and the shape of her head were good, her complexion was fair, and her forehead well developed. The train of her dress, which hung down gracefully, seemed about a foot too long. If I described everything she wore I should become loquacious, but in old stories the dress of the personages is very often more minutely described than anything else; so I must, I suppose, do the same. Her vest and skirt dress were double, and were of light green silk, a little worn, over which was a robe of dark colour. Over all this she wore a mantle of sable of good quality, only a little antique in fashion. She moved in a stiff and constrained manner, like a master of ceremonies in some Court procession, spreading out his arms and looking important".

Rolls of silk, one of the colour of the purple grape, others of brilliant foliage colours, afterwards replaced these dresses.

Little abducted Violet, being in three months' mourning for maternal grandma, still only used sober colours, "consequently any bright colours were not advisable for her, so she wore silks of cherry colour, plain scarlet, mauve, and light yellow, without trimmings or ornament on them".

A dress made of the bark of the wistaria was worn by those who were in deep mourning for relatives.

Genji's later retinue: "Most of the young nobles on horseback with beautifully made saddles, others in fine uniforms of blue, green, and scarlet according to their different ranks, formed the procession, contrasting with the hue of the pine trees on both sides

of the road. Ten boy-pages dressed in admirable taste, and their hair was twisted up in the form of a double knot, with ribbons of gorgeous purple”.

May the tomb of Lady Violet Nobutaka (authoress of 1,000 years ago) at Kioto last as long as Japan's mountain streams !

Let us remember ! Request of Sacred Virgin of Temple of Ishe for something new to read.

Authoress first well washing hands, then night-long vigil in temple, that fifteenth of August, full moon (year's most beautiful moon) shining on lake, hill, and dale ; serenity of nature, serenity of lonely mind, prayer for divine help and good success ; inspiration comes, she seizes sacred roll and writes opening chapters, and leaves temple in early morning at gray sunrise thankful for help vouchsafed, hopeful that beautiful day dawning may be forerunner of many such till task fulfilled, full of resolve to write truth only, still praying that brush may be so guided.

Her work tells of what Westerns call man's infidelities and women's frailties. But never of married lady's breaking marriage vow ; though sorely tempted, yet did young Cicada, mate of snow-head, remain true to vow, and on death of husband, became nun.

## CHAPTER X

### EAST AND WEST WOMEN

MARRIAGE VOW of woman, from of old, in China and Japan, very sacred. Perhaps temptation comes, but Japan's history has many records of women yielding life rather than honour.

Sometimes, perhaps, in both Empires bad influences prevail, influences of vicious ancestors. Perhaps wife yields to seducer, perhaps even both guilty ones, foregoing all future happiness, foregoing all prospect of Nirvana, plot and kill husband. For this deed no earthly punishment too severe, even death by thousand slashes merciful. Therefore Chinese punishment of burying women to neck in cask of quicklime, giving no food, only water. Perhaps more merciful punishment (justice recognizing inherited evil influence), Ushi Saki, that means Oxen-Torn, that means oxen yoked to each limb of guilty wife, then driven in outer directions, and so woman's body rent asunder. This punishment abolished in Japan early in Meiji (Era of World Enlightenment), and now only sword cut through neck.

Love-lorn damsels in all history of all countries seem to act nearly same manner. Old picture books of Japan shew how sometimes damsels sent lovely paintings of their various charms to longed-for ones; this like Western making poem to lady's eyebrow, or Western rough man of the sea singing unto Dragon of Sea, called Shenandoah, professing love for his daughter.



Japan's girls, like unto girls of other nations, all hope for fortunate destiny in this world, all hope for good things when wealth-ship comes home. Therefore at beginning of new year place picture of Takara Bune under pillows, that means precious things—riches—valuables—wealth-ship, that is picture of ship with Shichi Fuku Jin, Seven Gods of Wealth and Good Luck, and then very lucky dreams come and therefore some of them may become true.

Also her hair is useful. In old time strong ropes were made of long hair of women, ropes which held junks in fiercest Tai Fun, Dragon of Sea could not break them. Of course old legend about bell of Mito is different. All bells have Dragon on top. This Dragon very jealous, therefore if man passes under bell he is turned to water, if woman passes she is turned to serpent. Even though she were a lady who had given her silvery mirrors to be melted to make bell, so as bell should pray for her, yet would she also become serpent. Then when taking bell of Mito across Tokio's river, dragon on bell wished to visit Dragon of Sea, and so by aid of small Sea-Dragons broke all hair-ropes holding it, and went under.

Poor woman with very little money can give her hair for building temple, or for widows and orphans of fighting men. Of course all Japanese women's hair is black, therefore all wisps of beautifying hair to add to woman's growing hair, always match.

Then "Mi Gushi Age", that means "Head's Hair Offering Up", that means damsel carefully preserving all the hair that comes from her head during the year and putting into a box and burning it with nice-smell perfumes on the 13th of the month, then collecting the ashes and putting in vase and burying vase, and that may bring the luck of becoming one of great household, and becoming higher still, even unto marital promotion. And why not? If girl has good heart she is more

better than only pretty face girl—"Good heart is before good face". For does not sometimes the fox, or the badger, transform himself to beautiful-face woman and bewitch people?

Therefore "Hako iri musume", that means "Kept-in-a-box (secluded) musume" always in best families, but now that Western ideas flourish and demoiselle must go to school, very pretty sight to see group of small Japanese young ladies dressed in wide trousers of time-honoured samurai dress, and to see white, glistening, shark-skin hilt of short sword, Waki Zashi, peeping from sash, perhaps also fan alongside it, parents' instructions to use sword on molester or self as advisable, eyes like lovely eyes of deer, but suppose sword drawn then like blinding search-light. Also she is taught sword-spear exercise at school.

Flirtings or quarrels between lovers not frequent, but suppose such then not of great moment because no one's business, not even dog's, not "Love me love my dog", but "Chi wa genkuwa inu mo kama-wanu", that means "1,000 talks of 1,000 mouths' (flirting, or quarrelling, of lovers) quarrels dog even concerns not himself". Love talk in Chinese written "1,000 words (as of) 1,000 mouths", I think sometimes English says "1,000 foolish nothings".

Politely on first day of first month girls say, "Happy New Year"; and, if wedding is to come, then, "Year of New Happiness", that means for nuptial day when Shima Dai, Island Pedestal, is produced; very pretty; pine tree branches, plum tree branches, bamboo branches, figures of crane, of tortoise, of venerable man and venerable lady, all arranged on Island, shewing marriage of young couple, all these meaning happiness, long life, and virtue.

Then exchange of presents between young couple, this called "Yui No", that means "Tying together tranquillity", presents of sashes, money, rice-wine,

fish, and other things exchanged, and their blissful contemplation of each other far from madding crowd.

Then surely wife must not eat hare because old proverb says that if she does then child will resemble hare, viz. have three lips (hare-lip). Also she will know old proverb that child should not be allowed to go near well, so will she be spared the anguish of numbering the years of her dead child, and will have loving task of sewing up his sleeves and making them into pockets when he is five years old. This a great day for the child, like being breeched.

Whatever destiny has been decreed for child we may be sure that mother will be anxious that soul of great one may inhabit infant's body, therefore the habit of wishing to recall soul of great departed one by writing name and address, of gone-before, in the palm of infant's hand, this a very old custom.

Wife must not bake rice-dumplings, baked rice-dumplings must not be in house; very difficult to explain Chinese writing, but "baked rice-dumpling" means "jealousy", also other Chinese words for same bad-spirit feeling, perhaps actual meaning "rat-colour" because jealousy makes woman's face turn this not pleasant colour.

Now what more can I write of Japan's women? Englishman much amused at Rice Merchant of Osaka being deceived by old woman (about thirty years ago).

Old woman met merchant in wood; she, with anguish too much for her body to hold, told him she was really female badger, and her two cubs had been stolen from her and were in certain apothecary's shop. If he would save cubs and bring to her she offered him mountains of mountains of wealth in business. He went to apothecary, who was surprised, said he had paid fifteen pounds for cubs and would use them for medicine for patients, but rather than disoblige

merchant would sell them for twelve pounds. Merchant bought them and took them to tryst, but old woman did not appear. Therefore merchant was sorrowful for female badger, also he thought himself cheated. I think not really female badger turned into old woman.

Then real love story of man of Aichi Ken: he a widower fell in love with damsel, but relations obstructed happiness. Then widower made preparations to go out by sword. Then his son age sixty-two, his grandson age forty-seven, grandson's son age twenty-seven (why did not latter have son ?) relented and happy widower age eighty-three, married bell' alma inamorate age fifty-three, and lived in house apart, billings and cooings ad lib.

Then when Meiji (Era of World Intercourse) was started that was like changing from Greek to Roman Calendar. Young lady was engaged to be married on certain day early in year, her friends arranged for date new-style, and that being declared lucky day "the bride and her parents went to her future husband's' home, and lo, and behold, it was shut up and all the family were asleep. No preparations had been made and everything wore the everyday aspect. The bridegroom imagined he had another month's liberty as he went by the old calendar. However, it would not have done to send the bride away. The necessary appliances were soon provided, and the marriage was celebrated".

Women must not be politicians because they only know of house, that is their world, therefore they are like the frog in the well who knows not of the ocean, its calms, and storms, and land-covering waves. Therefore very wrong fashion of hair-pins early in Meiji (Era of Knowledge Imparting) when women took to new fashion hair-pin with circles at ends. Fashion was born from newspapers. Government

told editors to obey laws, and laws said must not write of certain men or things or actions. But some editors, inheriting obduracy from ancestors, disobeyed, and were bound with ropes and led to jail, and dressed in cotton robes dyed red, and as they were not acquainted with the etiquette of jail they were not happy. Says one :—" Imagine thirty-six arms and legs in a space nine feet square. Never was I so harshly scolded before in my life. One constable said to another : ' Here is another of these newspaper men, they should all be killed ', and these words greatly astonished us ".

" The scolding and the words greatly terrified us " (Rugged old Samurai jailer, he knew what he knew !) Upshot was " sentenced to severe punishment for two months ". Then the jailers put ropes round necks and took editors to prison. That time only twenty-six editors in prison. Warders were termed " the devils who torture the unfortunate in the infernal regions ". These very cruel at first, did not allow poor cribbed, cabined, and confined (and Alas ! so unhappy editors !) to read " works on Law, of Chinese Poetry and Prose, and all works of the Western Countries, but this was altered, and mostly all these inconveniences were done away with ". But editors were not allowed enough of exercise and bathing, moreover the exercise place was not good, for " there are no trees or flowers to shade the spot and enable the unfortunate prisoners to inhale the oxygen and enjoy the variety of colours which the flowers represent ".

View the episode ! Let the names of all be remembered. Just, stern, but merciful Judge Meadow-Perfume doing his duty inflexibly with two ingredients Justice and Mercy, only sentencing prisoners to severe, not severest, punishment. Then the names of the twenty-six ancestor-urged law-breakers, disobedient because suffering from sins of previous existences,

Messrs. Hill, Plant, Shopman, East, Temple-Origin, Thunder-Island, Hill-Foot, Meadow, Little Pine Tree Forest, Bride's Fan, Inner Island, Fountain-Head Tree, Mountain Spring, Valley Rice-Field, Falcon Wing, Mountain Island, West River, Stone Field, Honey Tree, Cedar Plain, Shade Island, Fruit Coast, Roof, Night Wind, Hard, Middle Island, these will be remembered, and perhaps also the harshness of that warder who because a prisoner laughed "told him he had no right to laugh, and then prohibited him from taking exercise". Harshness almost as bad as once prevailed in the Sandwich Islands before the U.S. annexed them, when under King Kalakaua the convicts were set to work on the public roads and were so dilatory in returning in the evenings that the gateward had to use stringent measures and did actually shut out several, one evening, by way of punishment, which produced improvement, the prisoners afterwards running briskly to avoid that houseless fate.

But this is not hair-pins. Editors afterwards adopted plan of inserting circles instead of Proper and Improper Nouns and Verbs and other atoms of speech, therefore paper said: "We hear that circle circle of the circle department has petitioned the circle circle circle, humbly shewing that the Empire will go to the circles unless the finances are better circled, also proposing more taxes on rice-wine, tobacco, and mild aperients. If this is the Government's aim we can only say, as we have always said, that since the adoption of the so-called civilization of the West the Empire has been continually circling, as of a man full of circling circles, and that any government which taxes the mild aperients of the poor and makes them more costly is op-circle, ty-circle, un-circle, and should be swept into the one-hundred and twenty-eight concentric, eccentric, elliptical, cycloidal, circles, where

is eddying and circling of teeth ". Therefore women had circles on ends of costly hair-pins, also editors were still haled before Justice Meadow-Perfume and sent to seclusion severe.

And not even blind amma, shampooer, massage woman, elderly, patient, cheerful, winsome, allowed to so refreshingly massage editor's body from foot-palm to brain-roof, and drive out evil spirits tormenting brain-box or limb-joints, and make one rise like giant refreshed with wine. Very musical to fatigued one to hear plaintive notes of amma's flute, and the subdued cry " Amma, amma ", and then to lie on clean white mats and feel amma's fingers over face, she sometimes (Ah ! The Beguiler !) saying, as if telling the wind, " Li Kao ", that means " Beautiful countenance ", and after that much tapping by supple fingers and rubbing by palms. May the Western customs never freeze out ancient and honourable society of Japan's Amma !

Very difficult to write impressions of women of these islands. People of these islands are of many ingredients, and, in ideas, they have never been homogeneous. Historian says that even in far-away-back times, " The various tribes of Britons possessed valour without conduct, and the love of freedom without the spirit of union ". This was in the time, when brave British woman named Boadicea distinguished herself. She was samurai woman, and history of her fighting her country's foes is very blood-warming. British women and youths of that time very comely, and history speaks of them fetching high prices as slaves in Rome. Later, when the Jute vikings began settling in Norfolk and other parts, they introduced very good customs. These pirate-settlers seem to have treated their wives as " chums "; English word very difficult to explain because, though said

to be "chamber-fellow", usual action, towards chum means ready always to give life for chum's sake. So women in early British and Jutish times were highly regarded, and men were always ready to avenge insults to them, and the women also not sitting down and crying under insult. For we read of an English heroine, sister of one of the princes or chiefs in Norfolk who was betrothed to German King named Radiger. "But this perfidious lover was tempted, by motives of policy, to prefer his father's widow, the sister of Theodebert, King of the Franks. The forsaken princess, instead of bewailing, revenged her disgrace. She sailed boldly to the mouth of the Rhine with a fleet of four hundred ships and one hundred thousand, men. After the loss of a battle, the captive Radiger implored the mercy of his victorious bride, who generously pardoned his offence, dismissed her rival and compelled Radiger to discharge with honour and fidelity the duties of a husband".

We must hope they embraced and buried animosity. This very good samurai spirit in women, if Radiger were worth it. Perhaps he was of the man kind sturdy and comely but mercury-minded who, is all the better for having woman to keep his nose to grindstone. Widow retired and founded monasteries and distributed alms.

This is very good picture: "Behold the bride cometh and with her ten times ten thousand fighting men". For the samurai must count. Look at other picture of man of ancient race, he having amassed wives, and concubines, and much cattle by studying laws of cattle-generation and aiming for colour by judiciously diverting efforts of bell-wethers, (wronging partner father-in-law), he afraid that his deceived and disinherited elder brother would act as Heaven's laws direct, so putting his cattle and most ancient wives and concubines in front, he rear-ward, ready



to run with ostrich-legs ; therefore when scout says " Behold thy brother Esau cometh and with him four hundred samurai ", picture of meeting of brothers is grand, when viewing Esau.

English history books tell much of men, little of women. Of governance of this realm by women parts are brilliant, others are tedious. English King's word to spouse, " Queen, it is your place to give us heirs not advice ", shews wise ruler of realm, also household. Two English queens behaved badly to their father, were not filial, therefore Heaven was angry and children were not theirs. Two other English queens, sisters, their father man of many wives, also ruled differently. One caused her subjects to be roasted to death ; the other caused madness in many of her subjects, she electing celibacy, they love-lorn. But in this unmarried queen's reign England became very powerful, principally because of her seamen. These seamen roamed the world and made new laws for expansion of British Empire, claiming freedom to expand wherever they thought fit over seas, queen encouraging them. Also they had great fight in English channel and North Sea because Spanish King said them nay. Spanish fleet too large to be governed by one admiral, therefore confusion, therefore English ships fighting independently, but with plans as previously arranged, harried large ships and sent them away.

That is all about English queens, excepting that my brush must be mournfully idle as to last Illustrious Ruler of this realm whose reign, (even as Japan's era of Meiji,) shall be called " Meiji of the Illustrious Nation ".

Only by raking old books and questioning learned men can one gather knowledge of England's women of the past. When in 1666 the sixty thousand undesirable aliens landed on these shores to meet but

fifteen thousand English samurai, just back from the North where they had been defeating Northerners, and, as usual, English war-office of even that time had provided English army with no artillery, therefore though the English fought well and victory was almost theirs, and arrows fell harmless against their shields, yet scientific alien suggested high-angle fire and so defeat, because English King received arrow in eye. This arrow in eye meant very bad times for English women. European feudal system established, and that meant toll of maiden's chastity. Subject not pleasant to write of. But over-lords insisted on these rights or equivalents, therefore young married couple must pay money for not defiling wife's chastity. Whether religious men fought with spiritual weapons against this practice history does not say. But Christian religion claims that progress of gospel is "peculiarly a boon to the female sex,". This very true perhaps when she is joyful mother of children, but healthy gospel-minded woman perhaps one, two, or none, children only seems like derogation of God's honour and corruption of good morals as English priest-book terms. Superior Man Shakespeare of these islands rightly says :

From fairest creatures we desire increase,  
That thereby beauty's rose might never die,  
But as the ripper should by time decrease,  
His tender heir might bear his memory.

This very nicely put, meaning that fair-mind woman surrounded by sturdy progeny is lovely contemplation. Better is fruitful wife, even if face like chop-dollar from smallpox, than beautiful-face wife of dry-gourd attainments. Very silly for such woman, she very intelligent in many things, to talk glibly of her intention not being to suckle fools and chronicle small beer, as if children never annexed any of their mother's disposition.

Sometimes I think minds of China's Greats, or portion of their minds, dwell in some of England's Superior Men. Shakespeare Sama must have been well acquainted with Way of the Bushi. His picture of mother of samurai very pertinent. Perhaps also ancient custom here, even as in Japan, when male child born then put in his tiny hands bow of mulberry and arrow of mugwort, (bow tough, mugwort arrow rebellion-suppressor,) so boy to grow up wise, robust, and perhaps also boy sees sire with gold helm and learns that sire is warrior, enemies having slain. Mother says to mourning daughter-in-law : " My son, your husband, is in fighting line, dead is my husband or I would call him craven if he were not there also, young I sent my boy to war, he came back with oak-leaves on head ; rejoiced much I when he, a male child, was born, more when he returned from first campaign ; " had I a dozen sons, each in my love alike, and none less dear to me than your husband, I had rather had eleven die nobly for their country than one voluptuously surfeit out of action ". This like samurai mother saying, " Good-bye, die not till you have killed your enemy ", honours to be paid to son's remains. I think all mothers like sons to be men,

A woman impudent and mannish grown  
Is not more loath'd than an effeminate man  
In time of action.

Milk-livered men not liked by women, and even women's weapons, water-drops staining man's cheek, not liked by women ; indeed three things most highly hateful to women, falsehood, cowardice, poor descent in man.

Chiku chiku, gami gami, kudo kudo, mata mata, musa musa, piri piri, pricking, scolding, again again, yap yap, distracting, pepper-bite tongue of baked-rice woman thus :

The venom clamours of a jealous woman  
Poison more deadly than a mad dog's tooth.

Also, says sage, tongue is sharp-cutting :

The tongues of mocking wenches are as keen  
As is the razor's edge invisible,  
Cutting a smaller hair than may be seen  
Above the sense of sense.

But this is very old saying, indeed woman's tongue  
is as wind :

When the rain's before the wind  
Your topsail haulyards you must mind.

When the wind's before the rain  
Hoist your topsails up again.

The tear drops in her eyes presages storm,  
The tears will fall and then her words will out,  
Soon, e'en as Tai Fun's blast, her tongue will rage.

Woman's fierce rage, beginning as Tai Fun,  
Essay not this great tempest to disarm,  
Louder 'twill be and, then as summer breeze,  
Will end in tears, then gentle sighs, and calm.

With speaking eyes and eye-dew as weapon woman  
very powerful. Also her wit, sometimes the wit of  
the wit-snapper, but more often, as written in Chinese  
characters, wise-discernment-heart. Sage of mirror-  
river town says, "Make the doors upon a woman's  
wit, and it will be out at the casement; shut that,  
and 'twill out at the keyhole; stop that, 'twill fly  
with the smoke out at the chimney". That means  
in Japanese house that it will go through between  
slides even if paper knife could not enter, and even  
if rain shutters are all closed it would creep between  
joints of mats and so out through cracks in floors.

But I think sometimes this English sage speaks  
with bad mouth, or perhaps tries to shew fair and  
foul, for in speaking of beautiful blind woman (I

cannot discern if Celestial woman is meant), name Dame Fortune, this dame gives gifts diverse, and to woman, "Those she makes fair she scarce makes honest, and those that she makes honest she makes very ill-favouredly"; this sage has Western fault of only viewing face and not probing mind. This speech is by "mind-different" man who aimed to revenge father's death, therefore revenge first, beautiful maid's embraces postponed. He records the old Chinese proverb that from the time the first mirror was made and Sun Goddess first beheld her reflection, "There never was yet fair woman but she made mouths in a glass".

Also vain, fair one's wish, even though beautiful blind woman has given face pleasant sight to see yet will woman try to embellish with colours not fleshy, and imitate "The Dalliance Girl's cheek, beautiful with plastering art", he saying, "God has given you one face, and you make yourselves another; you jig, you amble, and you lisp, and nickname God's creatures, and make your wantonness your ignorance". I think this very biting tongue in small mouth to utter such words. Not polite. Of course, more sense in Japanese lady colouring neck and tinting eyebrows and lips than Western style.

It is ever the same in all ages, men and women are only grown-up children, and many are like boy who cried for the moon to play with. He had played with boy and girl companions and with black heart sighed for change. It was in the fine dust ages when there was but one large moon and three large comets in heavens. (All are reminded of that past, and again to come, age by the three comets on drums of temples. Western philosophers, but yesterday, began teaching Nebular Hypothesis, this known to Chinese long ages ago.)

Well! Boy cried daily for moon to play with, and

moon came down, and played, then boy made quarrel and smashed moon, threw shards away, and so present sun, and stars, and small moon. This emblem of mud-heart men who assail chaste woman.

So sage says to woman : " Be thou as chaste and pure, and beautiful, as Sacred Jewel in hand of Eternal One Sitting on Lotus Flower, pure as snow from Heaven, thou shalt not escape calumny ". So mud-heart tries to conquer not his spouse. She shutting the seven holes in her head to him. But wicked eyes and wicked mouths will talk of her and say the worst. Therefore ought the name of that first Japanese lady to be engraved on the moon, she beautiful, of beauty maddening to male kind, marrying man destined from fine dust ages to be her husband, and then wishing to be her husband's only, and not wishing to be regarded by other men, she shaved off her eyebrows and blacked her teeth. This her great sacrifice followed by countless Japanese women, so when they made mouths in mirror they rejoiced at their sacrifice for their husbands' sakes.

I think very good law in Japan when early in Meiji this custom was changed, yet in some parts women, public polyandrists, were made to continue this custom. Perhaps very good custom for Western nations to adopt. Also I think English laws should be made that if man will not marry them he must shave eyebrows and pay heavy taxes, and if he does not raise family then the same metage. For it seems very sad that this nation desires not increase, and their women desire not to be mothers ; this a practice which has gradually extended and was apparently learned from other nations who wish to become like wild weeds, haulm without roots. Only is an imitation of wild horse-woman who rides astride and periodically takes very long rides. But Nature revenges itself, therefore no pity, now or hereafter, for childless wife.

English friend, rugged of speech but of one ingredient patriotism, tells me he regards childless wife as of less value to community than ungrafted fruit tree. Voluntary barren women's reason for no family just a woman's reason, "I will not raise children because I will not raise children", she thoroughly, or certain percentage thorough, Christian woman and having gone through priest performed initiation ceremony and listened to his words saying that marriage is for mutual help and comfort, and for procreation of children. But that part of her Divinely appointed Destiny she regards with eyes looking over left shoulder and (demon prompted,) instead of caring for souls of progeny which might be hers she adopts dogs and parrots and tries to make them happy, so that their next existence may be higher grade. Very sad for progeny, perhaps happy for dogs and parrots. In Chinese characters such woman written like "Eggless-Hen".

English woman's ideas of marriage for her children almost opposite to Chinese. This because of pernicious doctrine which says that marriage must break up family, so that, instead of son having wife given him by parents, they choosing with a view to their own comfort, son goes out and takes whom he likes, and can persuade, by the ear, and son's wife then rules son. Therefore in English mother's mind no girl is good enough for son's wife, also for daughter's husband she is not so critical. Whole practice is so opposed to wisdom of the East that one cannot recognize common origin and is bewildered by this water-running-up-the-hill system.

Then there is depiction of woman that even bravest soldier is regarded as not brave enough to capture her. But this brave soldier says he fears not din of woman's tongue, he has heard lion's roar, has faced angry waves of leagues of sea, winced not at noise

of earth's and Heaven's artillery, has passed through the noise of great battle, and therefore to him woman's tongue is less dangerous than roast chestnut popping from fire, and he fears not "Boys with bugs".

Very instructive how this soldier charms away evil spirits from heart of his Kashimashii wife and makes her voice ever soft, gentle, and low, an excellent thing in women. And this freed-from-devil-in-the-heart woman then speaks with voice of Heaven's Women and tells :

### WHOLE DUTY OF WOMAN

Never eyebrows down ;	Never sour be ;
Never scorn-glances ;	Never offer war,
Never devil-face ;	Kneeling ensue peace ;
Never behaviour	Never bandy words ;
Like muddy water ;	Never bandy frowns ;
Always give him love,	Vail stomach, and place
Always give fair looks,	Under husband's feet
And obedience ;	Your submissive hands,
Never froward be ;	Then by word of mouth
Never peevish be ;	Unto him you say
Never sullen be ;	May this do you ease.

But this is also expressed in Japan's lovely, liquid, musical language by voice of faithful Japanese wife and daughter, voicing word of eight syllables "Kashikomarimashita", only these eight, meaning "I bow before you, respectfully and humbly I render obedience, and follow your instructions with profound veneration, awe, and dread"; what wonder that Japanese woman's voice sometimes carries the thoughts to Golden Paradise of the West and to Kariyobinga, immortal bird there, face as of peerless woman, song enchanting.

All this because if not then woman is foul contending rebel and traitor to husband. Also her body is soft, weak, and smooth, likewise her heart, therefore her



proper place is in house, warm, secure, and safe ; and husband must be regarded as lord, king, governor, life, keeper and sovereign ; he cares for wife, faces painful labour of sea and land through stormy nights and cold days, his the toil and trouble outside the house, the wife's duty, honour, and pleasure to make inside of house perpetual serenity.

Ofttimes I am surprised at erudition of this English Superior Man, this Shakespeare who teaches so much of what Shakasama (He of the Lotus Terrace, again to come), has taught and myriads of myriads have profited by.

Thus, view the man whom parents, or match-maker, cannot move towards drinking with bride from same wine-cup :—"Till all graces be in one woman, one woman shall not come to my grace". If told his proposed is wise he answers, "The wiser the way-warder". If told that the lady may be easily wooed he answers, in his green-juice manner, "Love sought is good, but given unsought is better". Then he says that "A woman naturally born to fears" is, that woman's shrieks make his "Fell of hair rouse and stir", that frailty is her name, that woman is pernicious, that the space of her will is undistinguished. Then he says, as Shakespeare-angry-husband says, that the female principle, the woman's part in man, addicts man to vice, lying, flattering, deceiving, lust and rank thought, revenge, ambitions, covetings, change of prides, disdain, nice-longing, slanders, mutability, all the faults that hell knows, inconstant even in vice, and

Yet 'tis greater skill,  
In a true hate to pray they have their will ;  
The very devils cannot plague them better.

But he is reminded that these angry-husband words were prompted by venom-serpent-tongue of traducer

and that afterwards jealous husband learns truth, finds his wife is a temple of virtue, and forgiving wife embraces him and he tells her to hang there like unto perpetual cherry blossom, still blooming even though tree be dead.

Still perhaps this obdurate is not touched by match-maker's praise of future wife; hate of woman makes his stomach stand up very high, therefore he says, "You must not think I am so simple but I know the devil himself will not eat a woman; I know that a woman is a dish for the gods, if the devil dress her not. But, truly these same devils do the gods great harm in their women, for in every ten that they make, the devils mar five". Perhaps he thinks women have saw-teeth tongues such as his own, he fears the future, says, "A railing wife is worse than a smoky chimney, and is as tedious as a tired horse" (smoky chimney in England very unpleasant, but I think it would stop wife's railing), and many other objections till match-maker tells him of duty to obey parents while he is within their gates, otherwise parents may push him outside gates, then he becomes like "Mon no maye no yase inu", that means "Outside of gate's dog is a very thin dog", therefore he says, "A dog's obeyed in office", speaking disrespectfully of parents, and, still with acid-blood,

"The ancient saying is no heresy,  
Hanging and wiving go by destiny",

and so consents. And then when he is in the thought-stream of the future he sees that marriage cannot be so grievous a burden, seeing that it kills but few, seeing that his own mother is such a good woman, seeing that his granddame was likewise, learns that maybe a male friend would like to be a rival, and finally listens to many jeers, whereupon he says, "In brief, since I do purpose to marry, I will think nothing

to any purpose that the world can say against it ;  
and therefore never flout at me for what I have said  
against it, for man is a giddy thing, and this is my  
conclusion ”.

## CHAPTER XI

### CULTS

WHAT wonderful book might have been made if all the records of first impressions of childhood had been chronicled since fine dust ages. Many of such pictures remaining in the inches of the house of the mind would be very dim, but outlines discernible. Boy may first remember being swayed on grandma's back, she chanting "In no ko", her voice music to him, she also saying many endearing things. She whispers and croons "Hi go, hi go", and this he learns later is a state to be desired, meaning in previous state of existence he was guileless and guiltless. Perhaps grandma took him to temple and carefully stroked face of image of Fudo Sama and then his face, this to give him beauty. (Also she would stroke shoulders and knees of Fudo, then her own, and this prevents wind-poison getting into her joints, called rheumatism.) Then her money gift, and to sound the gong in front of image of Gautama Buddha, the gentle, the serene, then her prayer for Buddha's aid to her salvation, "Namu Amida Butsu", prayer of seven syllables, then his childish "Na Mu Na Mu", the rest not yet learned, even as little English one, prattler only, seeing older children praying to All-Merciful, imitates and reverently says :

"Ame Na, Ame Na, Ame Na".

Perhaps grandparents, or parents, in voice partly chiding, partly jocular, to him say, "Domo, domo, omaye wa nani wo shi ni kono yo ye umareta ka ?"

meaning, "Really, really, the honoured one before me, what to do in this world was he born for?" In other words, "Why were you born?" and child answers not but cogitates, and then puts question, "Why and wherefore was I born, whence come, and whither wending?" And then he is taught some of the mysteries of the Before, Now and Hereafter.

Taught that the smallness of man is even as an ant compared with mountains of mountains of size of Fuji Yama. Taught that measuring the ocean's water with a clam shell is an easy task as compared with measuring the Illimitable. Taught that his present existence is but an inch of sun-shadow as compared with the Kalpas passed and to come. Taught that Now Only is his task, his many pasts gone but their evil and good remaining with him. Taught that during every second of this life he is sowing the seeds of future crops, crops which he himself must garner, be they bitter or sweet. Taught that he does not live unto himself alone, he is one, and will remain one, of the tale of the dead, the living, and to come; is shewn the "Tama no o", the rosary, the string of beads, emblematic of life, lives being strung together as that string; and all for a purpose, to him not apparent, but as true as that the tiniest ant and the glorious sun, the sigh of the wind, the ripple of the waves, the first sound of an infant's voice and the terrible sound of Heaven's artillery, the dewdrop of the morning and the four oceans, the fire-ball in Heaven and the earthquake, the most similar and the most dissimilar, are all bound together by laws, laws known but not understood, laws which it is folly to endeavour to find reasons for, laws of which we must rejoice and say, "Behold, all is Good"!

Everywhere is the influence of Buddha's mild teachings. The family altar with its small lamp burning and the frequent prayers of the older ones before it,

tell him of something unseen yet active; religious observances monthly, or more frequently, become to him part of his education. The great temple with its adornments become sermons in wood and lacquer. Periodical lighting of lanterns in the cemeteries, the large fairs with their holiday crowds held near the temples, occasional processions of pilgrims, all give to think as to duty towards honouring the gods.

Curt expressions, easily remembered, soon become permanent inhabitants in the house of his mind. "Evil deeds done, evil deeds' requital". Westerns say something like, "Our adversaries must not be hated by us", as the child learns. This transitory life is "A life more evanescent than the dew". Looking at the beautiful blue, cloudless heaven, he is reminded that "Heaven's net is farspread, none can escape it". He hears of those whose names are not written in the book of Heaven's inhabitants and tries to live to avoid that dire fate. He learns the five prohibitions against adultery, intemperance, lying, murder, stealing. Periodically he visits graves of ancestors, is strongly advised never to become a "Shallow Grave Man", that means an "I told you so man", a know-all. He offers incense and flowers at the tombs. He is taught that life is fleeting, that it may be called the "Not yet in the grave state", and is as evanescent as that of the summer insect burned in the fire. Perhaps early in life he is taken to worship the rising sun once each month, first watching the west to see if the rising be near, then turning to the east and seeing through the gray clouds the giver of life, and food, and gladness unto all men, emerge from restful darkness, casting its beams over dark places and black mists and shining upon red pure, black odious, short irritable, sorrowful, joyful hearts alike.

Does he see a carrier staggering under a heavy burden he is reminded that "Man's life is as a heavy

burden carrying, traversing a long, long road". He is taught that the three powers ruling all things are Heaven, Earth, and Man, and that man's first duty is to rule himself. And that here eye hath not seen, nor ear heard, neither hath it been given to the heart of man to know: "Gokuraku no tanoshisa wa kono sekai ni tagui nashi", i.e. "Superlative bliss' joys, on this earth no comparison can be found"; this from his forefathers of many generations. Looking at the dust in the road and seeing the breeze stir it he is told, "Mankind's effulgent glories are as by-the-wind-driven dust". That being born is like waking from a forgotten dream, that this world is so like a dream, and that dying is again to dream.

Very early in life he is taught the duty of watchfulness. He experiences the earthquake, and is told that is due to the guardian spirit of Japan having fallen asleep. For this spirit sits on the head of "Namadzu", immense catfish on which the fair islands rest, and is only prevented from wagging its terrible tail, and so producing earthquakes, by the ready dagger which the watchful spirit holds in hand ready to plunge into head.

Very early in life he learns of the "still, quiet end", which is death. Sees a butterfly out of season, perhaps chases it, but is recalled and informed that that is a lost soul which has wandered, and lost the path which leads to Paradise. Sees man on roof of house calling loudly, learns that one has just died, and they are calling back the spirit asking it to return to the house. Soon sees "Kado bi", that means "gate fire", lighted in front of the gate to light the way of the gone spirit to the next world. Learns that soon the body will be taken to the burning place, followed by mourners in white, and given into the hands of Ombo, burner of the dead. Learns that feeding the souls, and calling them back, of ancestors, nor only

these but of all lorn souls, is part of his duty, and on July 13 sees the "calling-back" fires lighted in front of each house, the house open right through for his ancestors to return, this to shew their welcome; and on July 15 sees what is called the Bon festival, Westerns called it the Feast of Lanterns, perhaps sees the little ships set floating from the seashore, each with its tiny lantern, to light back the souls of mariners and others, their graves in the deep. All those who have no relations are thought of, and offerings of food made to their souls. Perhaps goes to the great temple Ye Ko In near Riyo Goku Bashi, bridge over Tokio's river, turns the wheel of the praying machine near there, learns that the festival, including much wrestling, is for masses for the souls of some eighteen thousand people, lorn ones who have no relations, and learns of their deaths. How that some fifty years ago a great earthquake shook Tokio, a fire started, fanned by a high wind, burning a great portion of the city, then the wind shifted and the fire started anew, and the death roll was great. One great grave served for all, one mound marks it. Hence Ye Ko In, "Temple for masses for the Lorn".

Ofttimes in the still evening he is attracted to the small local shrine by the musical strokes of the gong, gong struck by ivory mallet by the priest, sound clear and without chords, hears the priest's earnestly murmured prayers, sometimes this small boy all the congregation, learns of Buddha the Enlightener, priest remembers proverb, "Nin wo mite ho wo toku", that means "Look at audience explain doctrine", meaning fill with intellectual food according to capacity, and tells boy of wondrous things of past and future, tells him that not-ceasing prayer for Mercy is all that is required, finishing prayer with "Kai Riyo Man Zoku", that means "All my prayers completely satisfy".



Shews him image of Buddha, the placid, and makes boy anxious to learn more. Parent, perhaps, takes him to Kamakura and Nara, and there he sees the statues raised by those who have garnered merit thereby. At Kamakura statue fifty feet high, wondrous product of art of Tubal Cain, made in three strata, around body ninety-eight feet, face eight and a half feet long, silver knob in forehead sixteen inches diameter, eyes four feet long, ears six and three-fifths feet long, nose four feet less two inches long and two and a third feet broad, mouth three and a quarter feet long, tufts of hair one foot diameter and ten inches high, diameter of knee thirty-six feet, length round thumb three feet. But with line and rule, who can measure beauty? Can Westerns shew such a statue? Exposed through many tens of years to sea breezes, yet is the artist's brush mark still on it when he finally brushed mould with water and clay of China, and then poured molten metal into mould after priest's benediction and prayer that humble efforts might find favour. Surely when I view the bronze statues of these English, such no older than a dog's dream, I am prompted to think that this statue so enduring, all its ingredients remaining in harmony as first blended, is an emblem of gentle Buddha's teaching. (When did ever they who call on him unsheath the white sword and put out men who differed as to ingredients in worshipping the Beyond Comprehension? Many bronze statues in the West, like Western cults, become decomposed and split up into various unblended and unblending ingredients. How lamentable !)

Priest at Kamakura tells that this bronze statue was raised by a mekake of the Shogun Yoritomo, about A.D. 1192. Mekake means concubine; but another, versed in history, may say this improbable, as Mrs. Yoritomo was a very jealous woman, and, therefore, powerful Tai Kun (Great Prince) Yoritomo found it

better for household serenity not to take concubine by the ear. I don't know, perhaps true, because if proper wife boycotts both husband and concubines, household serenity becomes not. Present statue at Kamakura is not the first. Before it there was statue of same size made of wood, but tidal wave came up and washed it away.

Pity that all was not completed. Intention was to seat Buddha on Lotus Flower. This would take seventy-four large pieces of bronze, but only four were made, which rest against stone base.

Therefore boy views statue with awe. Therefore he does not wittingly even tread on ant because ant may have in it soul of next Buddha, he, "Maitreya Buddha", "Of Kindness Buddha", the Unconquerable One, called in Japanese "Mirokubutsu", last Buddha who shall come to this earth, he to come five thousand years from the time when Gautama sat under the sacred Bo tree, tree of wisdom (tree more sacred in eyes of Buddhist than all sacred emblems are to all Christians), and discovered Truth, his morning meal having been brought him by maiden Sugata (blessed be her memory), he sitting under tree despondent, memories of wayward times coming to him then near sunset came to him enlightenment, then he learned how to make sighing and sorrowing to flee away, he had sighted peaceful harbour, Tai Fun, cross seas, white horses, rocks, shoals, surf, were all past, his heart was red, all his thought of love only to poor weak mankind. Day of Joy for all under Heaven's sky.

Sweet singer of these English (shut eyes and listen to music of words), says :

Yet every tale Ananda heard,  
Of birth as fish or beast or bird,  
While yet in lives the Master stirred,  
The warm wind brings Kamakura.

Really these words take one back to Japan and give sensation of listening to sudzu-mushi, insect that sings like the tinkling of pleasant silver-toned bell.

Tale of Ananda himself is also known. He, the cousin of Gautama, follower and treasurer of the Master's words, preserver of the Master's precepts, bearer of the two last messages of joy ; unto damsel Sugata, who gave him his last morning repast while earth's chains were on him, and unto Chunda, his servant, who gave him his very last repast, these two gifts to be blessed above all others. Ananda, loved by low-caste beautiful Matangi girl, she adorning herself, her beautiful hair her glory, sighing for espousal to Ananda, the Master preaching that adornments should be of the mind not of the body, persuading her to shave her head even as Ananda's was shaven, then the Master tells her to shut eyes to Ananda's visible charms, and shews her that it is beauty of Ananda's mind which holds her, and so persuades her to become priestess joined in mystic wedlock to her loved one. This also tale brought by warm wind to Kamakura.

This Superior Man of the English also says that it is not proper spirit to view Buddha's devotees and then say, as child might say of not-understood action, "What funny people". In most religions people are earnest, all are striving for future happiness, therefore when to ignorant observer is not given by nature the power of devotion-discernment one must pity him, he is very impolite, but this is his "Yo-o", a calamity or misfortune entailed on posterity by the wickedness of an ancestor. How sad !

Again shut eyes and listen to him who harps good-soul-words of English nation :

And whoso will from Pride released,  
Contemning neither creed nor priest,  
May feel the soul of all the East  
About him at Kamakura.

Let him look at tombstones, let him not say, "What funny people to put monkeys on tombstones", let him rather say, "Thus the dead teach", and ask himself if the Three Apes are not as instructive as carved butterflies, but with no thought of ridicule nor even of disparagement to old, old religion.

And so after parent and son have entered door on left of Buddha's figure, paid their devotions at the little shrine inside of him, sun's legs perhaps coming through the two windows in the back between the shoulders and enlightening all, including hearts of worshippers, boy prays to go to Nara.

Image of Buddha at Nara slightly larger than at Kamakura, and is about 100 years older. But before this one at Nara two other bronze ones had been erected, the first in A.D. 743, both destroyed during civil wars.

This number three Nara more elaborate than Great Buddha at Kamakura. Height fifty-three and a half feet, middle finger five feet long, various other dimensions. On its head are nine hundred and sixty-six curls. (Founder was more than "base mechanical", he was artist.)

Then the halo surrounding image. This seventy-eight feet diameter, all of bronze, with sixteen bronze images each eight feet high cast on halo. Then the two smaller images standing in front, each twenty-five feet high. Temple itself has massy roof on one hundred and seventy-six columns of cedar wood. Roof 156 feet high, temple 290 feet long and 170 feet broad; learn of art of honoured vocation of carpenter, observe building and muse as to whether it were necessary for sound of mallet or hammer to be heard therein while being built. All this has stood earthquakes for nine hundred years. (So would not have the cathedrals of the Westerns.)

Then the ingredients of this sermon in bronze, of

gold 500 lb. avoirdupois, of tin 16,827 lb., of mercury 1,954 lb., of copper 986,000 lb., all made liquid by 3,000 tons of charcoal. Learn, ye Western bronzers, of how to make lasting bronze !

Then to many temples of Kuwan On, Goddess of Mercy, Goddess who Looks Down, Goddess who hearkens (aye and aids), loved of sailors of Eastern seas, Goddess on lofty headlands like Cape Kuwan On at entrance of Tokio's bay ; many are the cueus which grateful sailors have cut off and presented to Kuwan On Sama at Asakusa Temple ; they calling on Amida Butsu, Buddha of Illimitable Splendour and Mercy, when reeling to and fro and staggering like drunken men when the angry tempest was with them, and the blue-black sea raging as if hungry to devour their ship and them.

Surely I must be tiring you by recording my crude explanations to these Westerns, telling of the Cult of the Teacher ! Not that it is necessary to all men, for I find that there are many who acknowledge that there is much light in the East, and many are the seekers. Hostess asks if guest likes sugar in tea ; likes Sweetened Tea, in fact. This not very expressive, but, if written in Chinese characters, means much to them of the Way. For as he, the first wearer of the orange-colour robe when freed from sin, was born on the eighth day of the fourth month, so yearly is the custom of sponging and cleansing his statue a grave and solemn ceremony, and this is done with liquid translated as " Sweetened Tea." Liquid of great virtue, this infusion used for making pleasant countenance of Buddha's form, used also as medicine, doubly of worth to true believers ; and so yearly is great festival in the fourth month called Busshoye, that means assembly to adore living gods. (Very difficult to explain Chinese characters' uses, thus same character for Buddha with character for a seat, makes the herb clover or trefoil,

called in Japanese Hotoke, that means seats for deities.) Westerns (not very polite) say, "Heathen in his blindness bows down to wood and stone"; Western eyes are at different angles to Eastern. Eastern eyes view statue, also bow with forehead to ground, also place feet under body and imitate posture of Deliverer. For this was the posture in which he sat under the Bo tree, limbs composed, unable to shut all seven holes in head, yet with eyes fixed in silent contemplation when Mara, Lord of Desire, enemy of virtue, sent his daughters tempting him, telling him that the flesh is wise and should be indulged, that its desire and affection is part of Nature's law, that to be human is not to be wrong, for it is but an infection of nature sometimes provoked by scent of fair ones' garments, with many other words, endeavouring to capture him through his ears, through his nostrils, and to seize his eyes and then to move him to embraces. Beguilements were vain, for had not the Master almost been prompted to return to his loving and beautiful spouse Yasodhara, mother of his son Rahula, and to his concubines also beautiful, before seating himself.

Then came Mara himself, constant tempter, he having already promised universal dominion over four empires, instilled fear of early death, all to prevent entering on the Noble Path, threatens Gautama with poisoned arrows, marshals his myrmidons to the attack, their shapes, their weapons, their war-cries, sufficient to strike a woman dead, all around about him were these in myriads; then fiery flames appeared, with hot nostril-burning, throat-drying, eye-inflaming steam, hot winds and cold winds, flesh-drying and flesh-numbing, and with hot dust flesh-cutting, earthquakes heaving the ground as the sea swell and felling tall trees, but not the Bo tree, then darkness as if enveloped in the thickest, blackest silk floss. This is

picture in worshipper's house of mind, he knows that the calm, unchanging face moved not a feature, his body remained as if petrified, and his heart became redder and purer the more horrifying was the attack. Then with final attack with most hideous, blood solidifying noises Mara and his friends left him, and all was calm and all under the sun rejoiced.

Worshipper contemplates statue, remembers that terrible temptation, and prays that good angels may shield him. Prays that Kuwan On, now angel in heaven, Goddess of Mercy with a thousand outstretched arms to aid the weak, goddess to become future Buddha, merciful protector and preserver of the world and all that therein is, will aid in all cases of danger and difficulty whether of body or mind, will shield from the ten sins, as thus :

Hail, Kuwan On, All Merciful to all,  
Aid me to pour out my petitions ;  
With low obeisance and with firm fixed mind,  
Weak and frail come I, most sorely weighted ;  
Hear my words, Compassionate One and aid !  
If thou dost safeguard me then nought can harm.  
Though hurled into the hell of steel-clawed men,  
Claws sharp as swords, as needle pricks their points,  
Tearing and mangling flesh of lost ones there,  
Till life seems spent, then comes the freezing wind,  
Heals and revives ; again their torments come,  
Again the thousand slashes all, save one,  
This last forborne their spark of life remains,  
And so through all the space of that dread place  
Till hope seems dead, then comes a gleam of joy,  
To place of lesser punishment they pass ; .  
Again re-born, their past redeemed they live,  
And soaring higher and higher Nirvana comes ;  
Though hurled into this hell of steel-clawed men  
Scathless I should be.

Though hurled into red waves of lake of fire,  
Hell of perpetual heat, of thirst unsuaged,  
Of never ceasing motion of its waves,  
Lost souls are dashed against its shores and then

The ebbing wave will grasp them and immerse,  
 Then under current, flowing to lake's midst,  
 Seizes, and from lake's deeps high in the air  
 (Sulph'rous and nostril burning, cooling none),  
 Incessant soar and fall the punished ones,  
 Again the red waves ever shore-ward roll,  
 Clasps helpless sinners, bears them till the surf,  
 As of ten thousand licking, burning, tongues,  
 As of ten thousand thousand sharks' teeth sharp,  
 As of a million heated needles' pricks.  
 As helpless they as dust before the wind,  
 Hurls them on shore, recovers and again  
 The cycle of their torment, thirst, and pain ;  
 Though hurled into these waves of lake of fire,  
 Swealed not should I be.

Though hurled into the hell of sighing souls,  
 Kiyo Kuwan Jigoku, ceaseless cries  
 Of lament, of weeping, wailing, mourning,  
 Of heart-bursting sighs of rankling sorrow,  
 Moaning of life's lost opportunities,  
 Of deeds left undone, of deeds wrongly done,  
 Of thoughts prompted by devil in the heart  
 Which gave forth words, these causing evil deeds ;  
 Of opportunities for doing good  
 Not seized and acted on, passiveness' sin,  
 Nor giving aid to avert ill to man,  
 He, as a log in wildly whirling flood,  
 Lacked just a gentle touch of guiding hand  
 To bring him safe to shore redeemed and saved ;  
 Of seldom while as men this earth they trod  
 On reflex plan acted to fellow-man,  
 Changed place, said " I am you and you are I,  
 And so my act to you-ward is the mean  
 Of what our dual souls regard as just,  
 You on this fair God's earth my neighbour are,  
 To right myself ne'er will I do you wrong,  
 Rather than do you wrong to suffer wrong  
 Is the Right Path the myriad gods all love " ;  
 Though hurled into this hell of sorrow's sighs,  
 And giving great lament for such lost souls,  
 Return soon should I.

Though hurled into famishing Gaki Do,  
 Of frightful, gnawing Hunger this the Hell,



Round me ten thousand hungry cannibals,  
Their fate due and just for ill deeds done,  
Robbers of lone widows and orphans they,  
Cruel starvers of widows and orphans they,  
Meriting the death by thousand slashes  
Or flesh peeled from bones by fish-hook lashes,  
Or constant presence in halls of plenty  
With cangue on neck and hands tied behind back ;  
Others there, perverters of Heaven's rice,  
Who in this life withheld from starving mouths  
The food which wise Heaven sends to all on earth,  
They waxing rich and fat, the poor's sad cries  
Unheeded, they acquired merit none,  
They passed from life to death, for starved were they,  
In midst of plenty Heaven stopped their throats,  
For fell disease gave sad and starving death,  
Their just and bounden duty neglected,  
" When giving feast of thousand yen to rich  
Search highways and by-ways and seek the poor  
And to them also give thousand yen feast."  
Though round me punished, hunger-famished souls,  
When hurled into foodless Hell of Hunger  
Not near should they come.

Though hurled into Shura, Hell of Slaughter,  
Of constant fight and bloodshed this the Hell,  
Of souls of them who lived in boastful pride ;  
Of souls vain-glorious who on this earth  
Lived as deeming all things made were for them ;  
Of souls who on this earth deceived all men,  
Hypocrites were they. Who can guard against ?  
Of souls who on this earth content had not,  
Envy their prompt, wicked desire theirs ;  
Of souls of those who in this life did hate,  
Their fellow-kind, but never once their sins ;  
Of souls of those who lived filled with ill-will  
And spite, working great malice unto all ;  
Of souls of those who living lacked that gem,  
That universal love befitting all,  
Who of their substance seldom to the poor  
Doled but a few unprized coins or gifts,  
Who in their thoughts ceased not to wrong their kind,  
Who in their words pleased not themselves nor Heaven,  
Who by their deeds made this bright world so cold,  
Who wronged sweet Charity, their endless aim

Themselves to puff and blazon to the world  
 As great-heart men, the converse being the truth,  
 ("Cho ja no mando yori hinniyo  
 No itto", "Rich man's ten thousand lights to gods  
 Than these, destitute woman's offering  
 Of one poor candle is most accepted"),  
 Though hurled into this Hell of fight and gore  
 Serene should I be.

Though hurled into Chikusho Do, Hell of Beasts,  
 Heads as of oxen, heads as of horses,  
 Heads as of animals innumerable,  
 Gaolers terrible, "Go Dzu Me Dzu" these,  
 Demons foul, "Ox head, Horse head," bodies men's,  
 Terrible are they and punishing those  
 Who in this life killed beasts and crawling things,  
 Perhaps still dooming their poor afflicted souls  
 To endless transmigrations, O how sad!  
 To wander in Chiu's bewildering darkness,  
 That middle space between earth and Hades,  
 How sad their fate, who shall give them masses!  
 Sinners were these Killers, disobedient,  
 Heeding not the first command, "Take not Life".  
 Though hurled into this frightful Hell of Beasts,  
 E'en though my soul again inhabits beast,  
 Heaven shall be mine.

Though hurled into the deepest of Earth's Prisons,  
 The place of Yellow Fountains, Kuwo Sen,  
 Still would thine outstretched arm bring back my soul  
 To this bright earth, and by thine aid I shall  
 Obtain Nirvana.

Though hurled into severest hell of all,  
 Mu Ken jigoku, without limit this,  
 Though wandered far through all its dread doom-gates,  
 O'er each the legend, "Through this no return";  
 Though hurled in turn to each the eight dread hells,  
 Though hurled in each hell's sixteen chambers grim,  
 Yet would thy thousand arms be my succour;  
 Help of the helpless unto thee I call,  
 And thus as Buddha sat so now sit I  
 With downcast eyes, and try that all my thoughts  
 Shall be as clear and pure as crystal stream,  
 Pondering on all thy Goodness, Might, and Love,

May all my thoughts and prayers ascend to thee  
Sweet as the mist from incense I burn now.  
Thy Compassion give.

Such would be worshipper's words and thought-expressions. He full of Hope and confiding in Mercy. Unappalled by the past and the future. Believing in mercy of the All-Good. Past, present, and future existences were, and are to be, his. Inscrutable to him how that he, an existence so weak, and frail, and evanescent, yet by his own good or bad actions, can shape his own and others' existences. He longing for Nirvana, bliss indescribable, bliss of passiveness, fearful at the Forever and Forever, wondering in his small mind of but an inch in length how he could ever attempt to measure the Infinite Mind. Glad to know of the Way given to him and others by him who found that way through prayer, and temptation, and mental and bodily suffering.

Surrounded by spirits and souls of those who walked rightly, and by others, even in animals, insects, and trees. Knowing of heaven's beings, of Bingacho, feather covered and beautiful, and many others in that place of Superlative Happiness. Of Tai Bo, great, great Bo bird, wings of some thousands of miles long. Of Ten Gu, in mountains and lone places they are, some call elves, hobgoblins, demons, face and wings and claws on limbs, as of birds. "Ten Ga", "Ame no kawa", Heaven's river to him; to Westerns Milky Way; scene of yearly meeting of Weaver Princess and her lover, very old Chinese custom, maidens offering of their weaving handwork and asking for greater skill, and holding needle above head and threading it. Very proper for maiden to pray for greater skill to perform household duties. Very proper, even, to have image of Ko Jin, guardian of the kitchen, in house, jolly old fellow with three faces, therefore maiden must try to please him.

And who shall say even that the fox does not change himself into beautiful woman's form and allure. But they are always known in rainy weather because beautiful clothes of lurer do not get wet, therefore out sword and kill.

Really now my pen is running and mixing things like the "hundred plants medicine," plants baked to cinders, then mixed ; but it is difficult to tell of men's cult, and very difficult to interpret many things to these Westerners. Difficult to explain that white silver knob on forehead of Buddha marks the place where resides his superlative wisdom. To explain festival of humiliation and prayer, when sickness holds all, seeking Heaven's aid to drive away cause of sickness. Of the ten existences and of the blessedness of him who has only to pass through one more human existence to attain to bliss. Of old, old practice in way back times called Chi Matsuri, that means Blood Festival, that means offering up head of enemy before the gods to acquire victory thereby. Of the six hundred sacred books, myriad words of pearly goodness in them, and how strength may acquire merit, not so much in reading as revolving them, as if manning a capstan, then with sails asleep away to the haven of Nirvana.

And, not offering blood of enemy, but of the great offering when the Great Ruler of Great Japan offers rice to the gods, this one of his first acts when ascending throne.

Of the sacred verse written on paper, by priest, stirred in water and that health-giving liquid curing disease ; or of Mamori Bukuro, guardian charms' bag worn round neck, ill averting.

Or of going to the temple, washing the hands, then buying the hundred verses of prayers, walking round the temple one hundred times (mind concentrated on the Mercy of the Merciful, eyes fixed not wandering

to dwell on brilliant dresses and hair ornaments of other devotees), dropping a paper prayer into splendid bronze pool each round, and so acquiring merit. Only perhaps occasionally glancing at Lotus flower, root in mud of pond near temple, that recalling Ren Dai, Lotus Pedestal in Paradise of the West, seat in Nirvana ; Golden carp among stalks of Lotus eating black wriggler, larva of mosquito, very old experience this, so golden carp becomes fever preventive. Also lesson for prayer against endless transmigrations of soul ; as is body of wriggler transmewed.

For ever in the thoughts must be that road Yomiji, road of the dead, of that journey over Shide-no-Yama, dead's going out mountain, then crossing San Dzu Gawa, by Western called the Styx river, paying toll of all clothes to San Dzu Gawa no Obaasan, Styx's honoured old ferry lady, so to Yemma Sho, judgment place, dread King Yemma, with him Miru Me and Kagu Hana, latter two showing mirror which is as of moving picture showing all the heart's workings while in earth-life time, with balance weighing actions, then comes fiat of Yemma. Desolate is the soul, for even reddest heart and pure liver man must feel weight of even one ounce of sin. Hovering is the sentence as to which of the six roads the soul must traverse. Will it be to Goku Raku, Superlative Happiness ; will it be to again become Man living in Shin Koku, country of the gods, Japan, hopeful that that will be the last existence before Goku Raku ; will it be to one of the places of purifying punishment ; will it be endless wandering in mid regions ? Let us all hope it is to become Ten Jo, Heaven ascending.

For all could wish that all should attain to Ucho-ten, to become an heir, a possessor, of that summit, the highest of the nine heavens ; even though, in this life, words and actions were hell-black, and even though their punished souls had been carried low in

Hi no Kuruma, Fire's chariot, yet all must hope for their return. Indeed, I think good-religion man of any cult should hope and pray that time may come when even Powers of Darkness shall become converted to brightness. Would periodically pray very much and not eat cooked food if such end could be gained.

Even as now lost souls are prayed for, for who has not seen Hito Dama, Man's Soul, wandering, this in silver white fireball rising from earth and moving about as if aimlessly? How good if such souls could flee as man may, flee to Ichi Getsu Ji, one Month Temple, a refuge and safe from pursuers when gate is passed and garments of rector of temple are touched.

There in peace, prayer, and penance purifying, to acquire merit and wipe out ill deeds. This better than offering up sacrifice of men's blood or animal's blood. But law of Heaven is right, Ji Go Ji Toku, self's deeds self's rewards, so good deeds now or last existence reap good reward in next; also of bad deeds. Though sometimes man trying for rectitude finds devil in heart causing ill deeds, therefore he says, "Previous existence's affinities because of, really there is no side way out", meaning like Kismet. Very hard for mankind to progress. Before becoming man he has passed four existences, and there are five other upward ones to follow, and possibly reversions to former states.

So proper thing is every moment to practise the ten virtues and avoid the ten sins, and so not again to come under dominion of the ten kings of hell. Therefore, during any of the twelve hours from midnight to midnight, always say from heart the prayer of Seven Syllables, from midnight hour of the rat, through the hours of the ox, tiger, hare, dragon, snake, horse (that is high noon), goat, bird, dog, wild hog the twelfth hour, and so to the first hour, hour of the rat. Because also "Nembutsu no Ku Riki de yamai ga naotta", meaning "Seven Syllables' Prayer, its

efficacy by, diseases and sickness are cured." This very good advice, for if good words are issuing then no sickness, because proverb says, "Diseases are assembled before the mouth and enter thereby", good words fighting back bad sickness. This constant prayer better than ball of papers of five different colours hung in house on fifth day of the fifth month. Perhaps even better than Yaku Harai, that means misfortune-harrying, driving away god of pestilence.

For who does not remember when early in Meiji : A vice Kocho of the village of Tomi, in the Yamanashi Ken, went to the Kencho and requested the magistrate to issue a strict order that the god of a pestilence, which was prevailing in the village, should be expelled. During the Tokugawa reign and two or three years after the establishment of the Ken the following order then in vogue would have met the case : "There is nothing in the country which does not belong to the Emperor ; you, the god of pestilence, must go away, if not you will be punished by the soldiers of the other gods." This time the vice Kocho petitioned to issue it, but without success. The order was given him that he should cause medicines to be distributed.

Other methods sometimes practised. There was that time in Tochigi Ken when the small-pox was raging and several deaths. The young bishop of the Higashi Monzeki went to Gifu Ken and the people worshipped him as an incarnate Buddha, and thronged him, many people being crushed to death. The water he had washed his feet and hands in was believed to heal all diseases and was sold for a shilling an ounce to the multitude, who drank it off as fast as it could be passed out to them. That was the time when there was great excitement among the people in Nihon Matsu over a supposed new incarnation of Buddha, a real living Hotoke, who attracted the homage of all, both old and young. A certain nun had a holy dream

and after this gave birth to a male child of wondrous beauty. At the time of his birth a purple cloud appeared, in the west, upon which rode six Bosatsu. In the infant's eye also were the images of six Bosatsu, and his voice was not like that of other children.

Long time there has existed what Westerns call "Peculiar People", and early in Meiji: "Nichi Nichi Shimbun (*Daily News*) says that in the provinces of Bizen, Bitchu and Mimasaka the Kurosumi sect of the Shinto religion is prevailing at present to no small extent. This sect is said to have existed from ancient times, and some of its teachings are reasonable; but the worst of it is that it teaches the people to think that sickness can be cured by prayers to the gods without other remedies. Lately an argument took place between one of these priests and a doctor; the former said that prayers were necessary to cure a patient, while the latter said it was the medicine and care; and finally the doctor said that the Government does not require priests to make reports of deaths while it does the doctors, so the priests could not have any concern with patients, and thus ended the argument. But the religion is spreading very much."

Then there was that ancient azalea tree at Kamisaye Mura in Aitchi Ken. The people living there used to think that this tree had the peculiar power of curing toothache and rheumatism, and daily many people went to the tree and made offerings of food and money with the hopes of getting their pains cured. That was for triumph of placid mind over aches. But in the province of Mino the cure often resorted to in cholera morbus was to make incisions with a razor in the soles of both feet.

This is an old story of hell-black deeds and triumph of piety as it was long time ago told to me: "A female Buddhist recluse in Kioto, who is well known for her skill in composing Japanese poetry, was surprised a



few nights past by a robber, who forced his way into a retired house where she resides alone, and told her fiercely to give him all the money she had ; but she was not at all frightened, and calmly gave him one hundred yen, with which compliance the robber seemed surprised. Still he ordered her to get him dinner. She gave him a little rice, expressing her regret that she had nothing better. After he had eaten it he asked for something more, and she gave him wheaten cakes which she had received the same morning as a present from a friend who owed her three hundred yen. As soon as the greedy robber had eaten some of them he fell back in great agony, and in a few minutes breathed his last. It is surmised that perhaps the borrower wished to defray her debt by poisoning recluse."

Another old story, of triumph of virtue : "One Horiye, a fireman, made a bet that he would drink at one draught one quart, one pint, and one gill of distilled spirits. He did so and won his foolish bet, but went instantly to bed and fell into a deathlike trance. His wife thought him dead, and the giver of the ardent spirit was glad to compromise by paying half the funeral expenses, and they had him buried. His place of interment was damp, and the moisture revived him. With great difficulty he worked his way out of his grave, and proceeded homeward, a ghastly object. On the way he came suddenly upon a gang of robbers, who were counting their spoil by the roadside. Not unnaturally they took him for a ghost and fled, leaving their plunder, amounting to one hundred and fifty yen. This the revived one did not put in his pocket—his shroud not being provided with such a receptacle—but he tranquilly took it up and carried it home." Lucky fireman Mr. Firth !

This of religious rivalry : "There is a temple at Ota, Yokohama, where the priests give the hearers of

their sermons amazaka (sweet rice wine). This step has in all probability been taken by the Buddhists so as to compete with the Christian Mission that has of late commenced to give out tickets to the attendants. It is unnecessary to add that the attendance at the Christian Mission will decrease with great rapidity."

Another early in Meiji story: "An exciting scene occurred not long ago in a village in the province of Mino. A priest of a sect that formerly did not permit their priests to marry determined to get married, as all priests in Japan have now been permitted to marry by the Government. All the preparations were made, and the bride came, but the believers in this sect said, 'Never has such an event happened as a priest of our sect marrying, nor is it proper that it should be so now.' So with mattocks and clubs they commenced to break down the temple, and finally succeeded in sending the would-be wife out of the place, and the priest was therefore compelled for the present to remain single."

This from the Mainichi Shimbun: "A friend tells us that in Motomachi, Yokohama, there are two men who are so very pious that they give freely to the support of any and all religious sects without distinction, in so much that our friend fears that they will impoverish themselves and therefore requests us to give an admonition in the columns of our paper."

Of course, men's many actions towards good are dictated by wisdom of ancients, even though sometimes man does not know reason for command to refrain, yet no doubt ancients did, and ancients must be revered and obeyed. Therefore hests of Confucius, Mencius, Laou Tsze and others must be implicitly obeyed. There are many, among them:

'Ware of a crooked path, on it walk not;  
That which is crooked let it remain so,

That which is straight also let it remain ;  
 Outside of house talk not of its secrets ;  
 Hoard wealth : not gold, but virtue and merit ;  
 Dumb animals unto be you humane ;  
 Shoot not birds, and harry not animals ;  
 In peace in their holes let all insects live,  
 To stop up their holes is to destroy life ;  
 Birds sitting on eggs, in peace let them rest,  
 Robbing their eggs and destroying their nests  
 Is a sin and a shame, punishment comes ;  
 All female animals, great with their young,  
 To kill them is sin, avoid doing this ;  
 Kill not tortoises unless troublesome,  
 Unto the one-eyed tortoise be humane  
 " (Ichi gan no kame uki ni an,"  
 " One-eyed tortoise sad, dismal is its lot ") ;  
 Serpents do not kill unless troubling you,  
 Rather let them live, dragons they may grow ;  
 Neighbour's fields and trees let them grow in peace,  
 Poison neighbour's crops, cursed will you be ;  
 For your lot thank Heaven, with it be content,  
 Seek not its increase, being wisely ordained,  
 Rail not at those men Heaven by are rich,  
 Rather you rejoice, theirs Heaven-sent success,  
 But, should trouble come, your sympathy give,  
 Thus neighbourly be, as he should to you,  
 But cast out all those who get rich by fraud ;  
 King's favours receive with awe and with fear ;  
 Never flatter King, favour hope to gain ;  
 In your secret heart ne'er despise your king ;  
 Empire's working in thinking to improve,  
 Lightly alter laws, introduce reform,  
 Breed Vexation's Child doing devil's work ;  
 Alterations too oft bring vexation,  
 Reform is as bad, Abolition's spawn's  
 Contrition, Progression is mark of mad ;  
 Public offices in, private gain eschew ;  
 Public duty do even though private loss ;  
 Public office in, violating laws  
 Cumshaw great to gain, this is devil's work ;  
 Honour thy father, honour thy mother,  
 The faults of your parents, of them be dumb,  
 Respect brothers elder, love brothers young,  
 Don't treat with contempt your ancestors' souls.

Your own flesh-parents adhere to always,  
Seek not adoption by parents not yours ;  
Husband must live in harmony with wife.  
Wife must love, cherish, and obey husband ;  
Husbands, heed not wife's and concubines' tales ;  
Not to increase and multiply, sin is ;  
As the flesh is united with the bones,  
So are husband and wife, sever them not ;  
Widows and orphans, give compassion to,  
Wrong them not, insult them not, give them aid ;  
Snow head revere, helpless infants cherish ;  
Holy men and sages, honour them all ;  
Rejoice in the well-being of your neighbour,  
Pity the misfortunes of your neighbour ;  
Help all men in want, in danger save them ;  
You being in danger and hoping for aid,  
Accept not aid which endangers others ;  
Make not graven image of hated man,  
Inflicting tortures, racks, and pains on this,  
Thus hated man to slay by this slow death,  
For as in daylight fight 'tis eye for eye,  
Thus kings and princes punish evil-doers,  
So secret injury will gather doom  
Meted by those of darkness, demons all  
Of hell-black hearts, and injurer will rue ;  
(List to the diamond words of Confucius :—  
" A sinful man was he who, out of wood,  
First made unto himself graven image  
In likeness of man, this used for foul deeds.  
That graver's name is lost, deprived of sons  
Was he, sure doom of all likeness makers.")  
Benefits forget not, resentments kill ;  
Retain your own misfortunes and your crimes,  
Marry not your misfortunes to your foe,  
Nor, most heinous sin, to him sell your crimes ;  
Give alms willingly and regret it not ;  
From neighbour's rice patch steal not his water ;  
Burning your couch ward sparks from neighbour's thatch ;  
Remember ! Burn not the scrub in the spring,  
Hoping then to enjoy the huntsman's sport.  
Spring is the time of all nature's new birth,  
Trees, flowers, herbs, beasts, birds, insects all rejoice,  
Some as in sacred dance waving their limbs,  
And all with voice upraised as Morning Stars

Exulting in great joy that they are made ;  
A short yard, a small quart, light steelyard-pea,  
If merchant use these a robber is he ;  
Till clean you have, dirty water retain ;  
Cereals for food, waste not, destroy not ;  
Over food and over men do not step ;  
In boiling rice use not foul, dirty wood ;  
In giving food be sure that it is clean.  
Foul food given to beggar, or friend, sin is ;  
On last day of moon, or last day of year,  
Sing not and dance not, to gods of the hearth,  
Who watch over lives of all in the house,  
Noting merits and faults, good deeds and bad,  
Offensive this is, to sit by the hearth,  
And weep, wail, or sing, offensive also.  
Offend not the watchful gods of the hearth ;  
Before you make a leap take a good look,  
To leap over well, or over the hearth,  
Gives offence to gods, likewise unto man ;  
Wind when Tai Fun or when gentle zephyr,  
Rain, snow, sleet, hail, all fulfil nature's laws,  
Blow high, blow low, take the fat with the lean,  
Rain or blue sky, all are sent for our good,  
Find fault with the wind, not deem that if foul  
To your sails to others fair it may be.  
Find fault with the rain, you wet to the skin,  
Earth's fair face is laughing, gladdened thereby,  
With wind and rain finding fault, sin this is ;  
Lift eyes to the sun, lift eyes to the moon,  
Short glances only, fixedly stare not.  
Staring at man is rude, so of Heaven's orbs ;  
As of staring so of finger pointing,  
Rudely pointing to things celestial,  
Sun, moon and stars, and five-coloured rainbow,  
This not respectful, Heaven's censure it earns ;  
The wandering, flowing star, Heaven's warning is  
To all earth's mouths, then purify your hearts,  
Virtue seek, ancient laws fear and obey,  
Laws two hundred and ten and two are these,  
Easy to learn (How hard to do Heaven's will !);  
Short is the warning given by this brief star,  
Short fiery current in the stream of time,  
Emblem of death of world and birth of new,  
Emblem to you of what ? Warning heeded ?

With thanks to Heaven for sign, then contrition,  
So best. And in your house of mind, his fate  
Lose not, that wilful, impious, woeful one,  
Who spat at Heaven's sign, offending gods ;  
To Shumisen, mountain of sanctity,  
Mountain of breadth vast, of height wonderful,  
Mountain of dwelling of gods of the stars,  
Stars of the north wheeling round Shumisen  
(All Heaven's orbs so wheel round Shumisen),  
Act with propriety, respect, and awe ;  
If stomach stand up and wild words pour forth,  
If eyes pour out tears in sorrow or joy,  
If impious thoughts prompt sinner to spit,  
Face not the north, so profaning its gods,  
Offences, these three, will shorten your days.  
Jealous the gods in Shumisen dwelling ;  
In hours of rest and dreams the gods go forth,  
The gods love not to view a naked man,  
So man, or woman, sleepless wand'ring round,  
In sleeping hours, must always clothe themselves,  
Offending not the gods by nudity ;  
Each morning when rising from restful couch,  
Suppress all anger, let not choler reign,  
This also good rule for first day of moon ;  
To your fellow-man with brains of talents,  
This his heaven-sent wealth, this his livelihood,  
Rob not this heaven-sent gift, suck not his brains ;  
Full many demon-prompted men, each day,  
Are sucking others' brains, keeping them poor,  
Then spurning with the foot the brain-sucked man,  
Robbers well known; their tongue the mark of Cain,  
Suppressing virtues of the sucked and clemmed,  
With loud voice speaking of their few defects,  
The end is as the death of lordly whale  
By myxine's chisel-teeth and sucking mouth  
Tunnelling vitals. Heed then Golden Rule,  
**BE NOT A THIEF ! SUCK NOT OTHER MEN'S BRAINS !**

## CHAPTER XII

### ABOUT PATRIOTISM

VERY difficult to explain to Westerns the patriotism of the Chinese. Brains have a higher value in China than burliness. This has been fashion for many ages. Cult of fighting has long been regarded as no-class. Reason is that those called Western Barbarians had very little intercourse with China until invention of steam. Then intercourse was much increased. Then many misunderstandings arose because East is East and not West. Westerns ridiculed Chinese hair-dressing, and thought Chinese not astute. Also Westerns brought many cargoes of opium from Calcutta, this dumping not welcome to poppy growers in China, nor cheap opium regarded as a boon and blessing by those of China who had its good at heart. What Westerns call patriotism was local not imperial. Because news permeated China very slowly, therefore hearts of inlanders were not stirred. But patriotism of those whose shores were invaded was stirred, and powerful Western and other nations invaded and fought, winning what they called "glorious victories". This shows that those defeated must have fought well, otherwise where is the glory? I think when electric telegraphs are spread, and more newspapers are published in China, then Westerns will learn that Chinese patriotism is very real. War-mandarin of these Westerns, great friend of China, wrote and spread a book called *Break up of China*; this was a very

friendly action as Chinese may now have Western un-biassed view. Of course China will not break up. Hitherto China has been like immense mass of India rubber, many bullets fired into her have been absorbed, pieces cut off have not much been missed and practically remain Chinaman's land. Now China is waking up and her patriotism will no longer be of the local and last century type, though all were patriots, i.e. "true lovers and servers of the fatherland", but of this century type, that is the imperial type in which all must strive to make the empire like immense bundle of fish-hooks, large and small, so that earth-hunger graspers may find bloody barbs and be sorry they grasped. Passive-resistance patriotism is dead, better the fish-hook or torpedo-type.

This my pen's runaway thought because China has no temples as in "Takasago," land of "high sandy shores," Japan, country of Hachiman Sama, "Lord Eight Flags", flags of Japan's eight provinces, God of War he, Gun Jin, Son of Empress Jimmu, invader and conqueror of Corea full sixteen hundred years ago, she bearing him during that war, he afterwards great conqueror, also great introducer of arts of peace into Japan. All Japanese samurai will join hands and reverently, in silence, bow head and mentally ask for Hachiman's favour, in temple raised to him. I think these English show similar bent at tombs of warmen predecessors.

Also I have seen some of the swords of these Western samurai, swords with owner's name and aspirations: "For God, for King, For Realm", and have wondered how the old Japan idea could be also imitated, idea often seen on arrowbarbs, wonders of sworder's art, Chinese characters giving barb formed to make prayer, prayer of good Buddhist priest Nichi Ren (Is his name "Daily Lotus?"), he living six and a half centuries ago, his words for prayer "Namu miyo ho rengo Kiyo",



this good prayer also picturing aspirations of archer defending Dai Nippon.

China does not seem to have this cult. But still China's history gives lessons. The silks of China 4,000 years ago, carried over-land in 243 days from China's eastern borders to Syria's western, gave an idea that China might be rich. The tribe of blacksmith-slaves, the Turks, its founder suckled by a wolf, making swords for their master the Khan of Geougen from the iron ore of Mount Caf (mountain of pride to all Mahomed's followers), prompted by war's-pride, came to the conclusion that a sword-maker, even though a "base mechanical", a blacksmith of no "social status" could be a sword-wielder. And this they became, and over-ran lands east and west, under their flag of the wolf emblem. Rich China was a temptation, but one of their advisers pointed out that the Chinese were numerous, would in fact absorb them, might defeat them by power of numbers; moreover, said this adviser, "The Chinese priests preach only patience, humility, and the renunciation of the world. Such, O King! is not the religion of heroes". And so the Turks invaded China occasionally, "mowed down their patient enemies like hemp or grass", and then passive Emperor of China repulsed them with "golden lances" and tribute of virginity of Chinese princesses and other maidens the highest in the land. Poor princesses!

Some seven hundred years later came Genghis, destroyed and starved ninety cities, besieged Peking, its inhabitants rather than surrender became cannibals, iron failing them they discharged gold and silver as missiles and Peking was mined by the invaders and fell. After him Kubilai, his grandson, destroyed the reigning dynasty, a last stand was made by the Chinese fleet against that of Kubilai, who had 1,000 ships, and so of the *Song* dynasty its exit:

"But when the fleet of the *Song* was surrounded

and oppressed by a superior armament, their last champion leaped into the waves with his infant emperor in his arms. 'It is more glorious', he cried, 'to die a prince than to live a slave'. A hundred thousand Chinese imitated his example."

Perhaps some day China will raise a temple to that "last champion" and young China will straighten its back and clench its teeth and say "Never again". So this is about all I have told these Westerners of the Eastern Cult, excepting that often I have expressed surprise at their giving much money towards attempting to destroy all that the ancients have done and substitute their Western ideas. I have found that even their own religion points out that where its teachers are unwelcomed they are bidden to retreat, and that perhaps the Western religions are too heterogeneous for adoption by Easterns. Moreover it is not polite to other nations to found societies for stirring up strife in those nations, and that these large sums of money would give more fruit if expended in their own midst, for though the givers of these sums cast their minds into far lands and opine that surely the peoples of those lands must have great spiritual hunger, yet if they look at home there are thousands with bodily hunger, poorly clad, houseless, and like the dog outside the gate (masterless), who is a very lean dog. Therefore they are societies for propagating pernicious doctrines, viz. "Neglect the poor at home and send teachers, without the gift of tongues, to old civilizations where they are unwelcome, certainly not asked for". Why not feed and clothe their own old and poor, even increasing their priests' stipends, for many priests with families have smaller stipend than handicraftsmen?

I think if wise example of Li Hung Chang were followed there would be less turmoil caused by Westerns trying to annihilate Eastern Cults. That wise

old statesman some thirty years ago was negotiating a treaty with a country, latter insisting that its missionaries should be allowed to permeate China. Then Li said there must be RECIPROCITY IN MISSIONARIES, so that Chinese missionaries could also go into other's country. But latter said his country was proper Christian country, therefore did not want missionaries (of to him heathen-cult), and moreover if missionaries from China then also other, to them, heretical Christians must be admitted. So missionary negotiations fell through. Therefore I say of Western missionaries there should be Reciprocity. Suppose Western power says to China, "We wish to send you 100 missionaries of various denominations; they are not in agreement with each other but they wish to come". Then China might answer that "We will agree to their coming when we find from our people that there are 100 priests of various disagreeing denominations who wish to go and convert your people". And such Reciprocity would make harmony between nations, and shotted guns would not have to be provided to protect missionaries. But of course all missionaries should first learn to read, write, and speak the language of those they wish to convert.

But withal religious matters are hard to plumb. The founder of the Western religion, a man guileless, going about doing good, given an ignominious death by the votes of a rabble majority, not one word or act harmful adduced against him, the daimiyo who condemned him and the soldiers who tortured him to death cravens all (why did they not bare their swords and face outwards and hew down that rabble?), writer of words in the sand, friend of the fallen, teacher of that prayer of sixty-six words in that sermon on the mount of 2,443 words (homily good for all of all cults), gentle to all, obeyer of Cæsar's laws, was what is

expressed by the word Gentleman. Pity it is that his worship has developed into the thousand-schisms cult. But I think this will remedy itself by-and-by, for already there is great good done by those of various sects who refrain from all arguments on religious matters. Which is one sign of English Gentleman.

Much I should like to write of Christian cult as I have learned from mouths of English little ones, before they have begun to enter into controversies. Very pleasant sight to see little English children at their going-to-restful-sleep devotions, sight of perhaps little sisters reverently kneeling with hands in supplicating attitude, uttering simple words which even not-clever-language Eastern may understand, and (not with smile I say it) their every day companion their pet dog (just a little black and hawk colour dog) also in imitative silent attitude between them, sitting and with paws on praying chair. Sight I have often seen and have pondered on, inducing mind-wanderings metempsychosis-ward. Then of children's fervent hope that four angels will watch around their bed, their religion teaching that the All-Good appoints His angels to succour and defend them during this earth-life.

But Christian cult gives so many views that one cannot attempt to give general view. Many in these Western lands seem not to obey one of its first given laws to have children and fill the earth and subdue it, and rule over the fishes of the sea, and the fowls of the air and all living things. But this is subject not to be spoken of. Because women have great influence in the West, indeed it is largely they who insist on sending teachers of their persuasions to other lands, and I think Western women are not good examples to follow in their increase-and-multiply rendering of that command first given in the paradise of pleasure. Then again many men of these islands

do not regard earth cultivation as a Divine command, their one idea being to get many areas of land, dig out the bowels and sell them, leaving fair land disfigured and they gone elsewhere for more earth-bowels.

One could wish that the laws of these Westerns were founded on their religion and not on laws of prior barbarians. Indeed if only Christian religion would make wars to cease how happy would all be under Heaven's umbrella.

But cult of law-making is distinct, and not easily understood. Laws about agriculture, handicrafts, merchandizing, health, and many other things are made by men who know nothing of these sciences and occupations. Made by men who have butterfly tongues wandering as if aimlessly, hovering occasionally as if at last their quest were indicated, flights not understood by ordinary people, tongues as of flight of snipe, bird of a thousand wings, difficult for fowler to arrest its flight, more difficult to capture alive.

I suppose men always had tongues, and after long ages they invented, or rather convented, words, and these into fixed language. Whether the word-writing brush was invented before the plough history does not tell. To wise Son of Heaven ruling China, about 4,700 years ago was given inspiration to invent the plough, and ever since that divine husbandman yearly the August Supreme One, ruling China, in the early spring, furrows the ground to begin again a year of nature's yielding of food. This ploughing of the earth held in such high approbation is good and proper. Hence is honourable the farmer's vocation. But what of another kind of cultivator, called in Japanese Zekko? This written in Chinese, first the character for the tongue, then the character for cultivator of rice fields, all meaning "Tongue Cultivator", man who gets his living by ploughing—with the tongue—talking man only, results of

plough-tongue cultivation is large crop of words, many dead as soon as born, few fructifying—but how often do the idle words swarm and reproduce straggling creepers—very small percentage of use. Really when I observe in these islands the numbers of palaces, mansions, houses, built for tongue-ploughing only, and see what large numbers live by tongue-ploughing only, and hear of what a large portion of the wealth of this realm goes to these tongue-ploughers, my liver is burst.

Not only so but the great waste of time in listening to, or reading, the tongue-plougher's words, prompts one to think that if many of the people so engaged would go back to the land and cultivate it and make it produce food, much good would result. But it all arises from complexity of the laws. Laws made by men who are not business men to make business people conduct business in accord with laws so made makes great business for other tongue-ploughers to present their views to be listened to by business people who are called from their proper businesses and whose verdicts, if not upset by other tongue-ploughers, very often lead to the destruction of business. But not of the business of tongue-ploughing. Therefore the greater the number of tongue-ploughers who make the laws the greater the complexity and perplexity and the more grist to the tongue-ploughing mills. This is the view of one not pretending to understand British system. But I think Chinese system the better because then if rival tongue-ploughers live in a village and foment litigation among villagers, then magistrate gives each of these word-cultivators a hundred with the bamboo, and peace and serenity ensue.

Of course laws could not be made in these islands taking principles of Christianity as guide because many law-makers are not Christians, and remainder

belong to various of the thousand schisms which are always ready to bite the sleeve at each other, having no unity of spirit nor bond of peace ; besides, though there are certain moral laws, borrowed from the Hebrews, yet much legislation, say perhaps many aspirations, are against number ten commandment, the aim being what is called Redistribution, which seems to be sometimes to take from the few and give to the many, and sometimes the opposite. Very seldom to "Let well alone". Therefore are many tens of thousands of butterfly words uttered, much time and electric current wasted, and much going through the gates of affirmation and condemnation and counting of mouths. Not always is there harmony in this word-ploughing, there are itching teeth and rebel tongues, and much tearing off the skin of political opponents, so as to shame them. Not only tearing off skins but suggesting destruction of Elder Statesmen. Decrying these, comparing them with Cornish pumping engine, steadfast, sure, slow, and proposing substitute of an engine having 618 internal combustion cylinders, the "Redistributors" to be the internal combusters. With fixity of tenure and fat emoluments.

Funny people these English ! If their islands were tilled by Japanese, food for nearly all would be produced, and their land would be a green garden. This is the aim of one party, to protect the market gardener. The other party says, "Let foreigners be our market gardeners and heed not that our own gardens produce nothing". One hundred of the electors may wish for a smiling green England, and 101 may say them nay, so weeds prevail because of one vote. There is much more of mind-different action of which I might write, but I refrain because I should be misunderstood. If only more of these English could be sent journeying over-seas when they were young how different would be their views ! Even

their handicraftsmen would learn much if some of their astute brains could acquire the languages of China and Japan and study trades-guilds, and learn that efforts which were failures many hundreds of years ago when exerted in the East are unlikely to succeed in Western longitude.

Then again other ideas, such as the mechanic getting wages of twenty yen a week, he full of schemes whereby he may obtain thirty, but not willing to acknowledge that his helper, a ten-yen-weekly man, is worth fifteen yen, though both may have the same number of mouths to find rice for; and certainly not willing to acknowledge that with, or without, handicraft all men should have same stipend. But perhaps it is the same in all nations, aspirations of young men are for making pyramids stand on their points, older men point to pyramids built long ages ago; or young men who are as proverb says "Hat on, house thatched", being landless, full of ruddy health, the world their oyster, age brings to them wisdom, especially when acquired belongings comprise three acres and a cow, or equivalents. But while young their lusty voices drown those of snow-heads, hence action by vote; this means triumph of bellows not brains.

Of cult of patriotism in these islands I can only speak of as an observer looking through very cloudy glass. I think they are patriotic but sometimes act as if not. Their internal and external protection gives curious ideas. For internal protection their warden-candidates, for the blue uniform of law and order, run to about a picul and a half in weight each, about eleven and a half to the English ton, with perhaps three candidates for each position; for fighters of external foes they run about a picul each, say nearly seventeen to a ton, with more vacancies than candidates. Legislators talk much of these things, bemoaning fewness of candidates for the samurai sword, and talk much of



laws of supply and demand, but I think the great secret is that fighting forces are obtained generally from lowest grade of unskilled labour, therefore if more attractive, by stipend primarily, then would result higher pay for other unskilled and also skilled labour. But I think where the samurai spirit of Old Japan is lacking, it would be wise to make both internal and external fighting forces on an equality. This is more the opinion of an English friend than my own, as we of the era of Meiji can now rejoice at the priceless bequest of Japan's forefathers, Yamato Damashii, Great Rice-Land's Soul (Spirit, Patriotism, Loyalty, Manes, Elixir of National Life), more of value than many tens of thousands of piculs of the seven precious things, of agate, coral, crystal, emerald, gold, pearl, silver.

But whether the samurai spirit be among these people or no, there is no doubt that what is called "In Yo," which means the female and male principles, the passive and the active principles, largely influence these people, making them for war-purposes the Unreadys, and the Readys. The "In" ones say: "Avoid war, preach peace, inculcate serenity, war is costly; therefore better fair words than hard blows". The "Yo" party say "Who begins to spin a rope when there is a thief in the house; or who waits till he is thirsty before beginning to dig a well?" Therefore seeing a robber be ready to shoot; therefore also keep full rice barge, and the well covered, then when snow blockades starvation is not. So of the patriotism of these islands perhaps it is of the "In" and "Yo" types, that is those who are unready but are ready to begin to get ready, and those who are ready and would like all to be so. But "England the Unready" is a Western proverb.

Even in dealings with foreign nations there are those wise among them who would follow Li Hung Chang's

wise system of Reciprocity in all things, others there are who advocate keeping a cow for all the world to milk. This is marvellous, as even little children are taught Reciprocity, their childish voices singing in unison with clock-tower's chimes, words of wisdom such as many statesmen do make as guide : " Ding dong, spit spat, You kill my dog, I'll kill your cat. This tit for tat ". This I think wise idea, with many ramifications. Suppose Reciprocity, then if 10,000 English live in China, then should 10,000 Chinese (and no more) be allowed to live in British dominions ; if one country takes 1,000,000 golden sovereigns from English to allow English to land and trade their goods in that country then also English should take 1,000,000 golden sovereigns to allow latter country similar privilege in England ; or if English ships pay for light and harbour dues 1,000,000 to any country then latter country should pay 1,000,000 for its ships ; always on the friendly " tit for tat " principle, not as if boxing gloves on one and hard knuckles on the other " tit for tat " player. But this subject very deep, soon lessons more will be learned when China and Japan start in on wars of commerce, in which wars apparently there will be no alliance with England.

I think " In " party of these Westerns may be said to wish to act on " reciprocal ", and " Yo " party on " reciprocity " systems. Because " reciprocal " is always an improper fraction, therefore other nations benefit by cow as aforesaid. English friend tells me that all the gold produced in British dominions has gone to foreign parts to build up armies and fleets which may be used against England. Present system seems like abolition of turnpikes in one county and not in neighbouring ones. Therefore boots made by Chinese labour in California undersell boots made by English labour in London. Therefore also perhaps

by-and-by, party of Peace, Retrenchment, and Reform will have all war-weapons and war-ships built in China or Japan, or in Europe, because cheaper for British tax-payer. Because no doubt political cry "Your war-ship will cost you less" will be recognized as salvation of these isles. Indeed I often think that it would be a good thing, if such "no-turnpike" system be good, to give a bonus on all imported articles and so encourage other nations to supply the wants of wealthy England. This might also be given to one great import, viz., ready-made families of aliens. These come to England and are said to do much good by making cheap things, but I think it would be better if they remained in their own countries and made same cheap things there, these apparently being much wanted there. For after all men are like animals, and "Ushi wa ushi dzure, uma wa uma dzure", which means: "Cows associate with cows, horses associate with horses." But it is all very difficult contemplation. Same as words of same sound but different meanings. Thus, in addition to character for female principle, "In" has other meanings: Vicarage; Priest's ritual and prayer; stamp and signet; hocus-pocus; hanky-panky; licentiousness and lewdness; all different according to written characters; also "Yo" means more than good, young, essentiality, commanding, business, world, four, deportments, carbuncle, bamboo-trunk, good form, might, and drunk.

But sometimes I think, in many things, Japanese word Baka may be applied to these people in its proper meaning. This word Baka is called a Japanese swear-word, and is translated in English: "Blockhead, clam, dunce, fool". But it is written in Chinese two characters, viz., Horse (Ba), Deer (Ka), therefore I think political cults here may be "War Horse" party and "Deer" party; and latter may be of warlike

hart type, sometimes dying with locked antlers, or of gentle-eyed, soft, roe type.

I cannot find in these islands any system which would correspond to the ethics of the "Zen" system as taught in Japan. I think there are some imitations of it, but perhaps that Light from the East will some day be reflected in these islands and to the advantage of the islanders. To attempt to explain Zen is beyond me, though I have had eager listeners when telling of some of its tenets. The system which gives strength to withstand temptations, temptations from outside one's self and from inside one's self, system which purifies both heart and mind, and teaches to follow path of rectitude in all things. System which gives right government of thoughts, words, and deeds, system which is epitome of all that is good in all lands seeing that it makes bad man good, and good man better, which is end and aim of all right teaching, therefore system which causes translation to higher existence when this life separating from. System which shall make soul to depart from body through the eyes, so god to become, or perhaps from crown of head so saint to become, never below heart to depart from, heart from again man to become; but system, if followed, will avoid horrid fate of soul departing through foot-sole, this giving next birth in hell. System which preaches rewards without instilling numbing fear, this breeding despair and disbelief in mercy.

Perhaps I might say "Zen" system teaches that there lives and works a soul in all things, and that soul is God's. That Before, Now, and Hereafter are stages of existence. That our present actions, small or great, good or ill, influence our future. That the good-living man in this life daily becomes not only nearer to God, but also of God-like nature, and so becomes a Celestial Being. His is the stage which has overcome fear, and this beginning has been continued and

its end is to become as a god. His is the honest and upright life here, and his going from this life is a translation to a higher state. He is "Satori 'no Hito" Discerner of Truth, pledged only to the daily task of doing good, therefore of being good; no mourner he when other discerners draw breath no more, knowing full well that such have a sure and certain hope, therefore rejoicing that this life's task is at an end. Perhaps after long years the "Zen" system will predominate, as it is the system which teaches that Nature is God, and that Paradise is to be obtained by own individual efforts only and mediators or advocates are not necessary. This is comparison as of human judge, just but also merciful. English proverb says "Help yourself and God will help you", this also applies to "Zen" system, meaning that living the good life is not only a matter of good thoughts and good words, but also of good deeds.

## CHAPTER XIII

### USAGES

ON the last day of the month, or the last day of the year, there must not be singing and dancing. This is from wisdom of China. For those are the days of reckoning and tabulation, and this account accords to men punishment and reward, which are certain to follow, in this life, evil or good deeds; to follow as the shadow is inseparable from the body. Length of days given for good deeds, shortened days for ill ones.

Near end of year comes meeting of friends for pleasuring, called Toshi Wasure, this means Year Forgetting. Meaning that all unpleasantries may be forgotten, hopeful that in the book of rewards and punishments the debtor side may have but few items, the creditor many, hopeful that speedy forgetfulness of clashings may ensue between man and man, and only the pleasantries be remembered. Joyful at all the good things received from Heaven. Hopeful that coming year may be a propitious one, and that its compass point may be a happy one towards which to pray.

Many even of the Illustrious Nation are wistful of preserving old customs of these islands. Keeping open their doors at Toshi Koshi, Year's Crossing, so that all old year's evil spirits may flee from house and good spirits of new year may enter. Perhaps remains of some old customs before being civilized by the Normans. (Sometimes civilization means de-

struction of good old and substitution of bad new.) Japanese customs of Toshi Koshi and Yaku Harai interest these people; Yaku Harai, that means affliction,—calamity, evil, misfortune-expelling. Also Oni Yarai, that means Demon-Expelling. All done with parched peas. On New Year's Eve inhabitants of house scatter parched peas about the floor saying "Oni wa soto fuku wa uchi", meaning, "Demons are outside, good fortune and prosperity are inside" house. Also Yaku Harai men, these are people who go from house to house on the last evening of the year, and repeat all the charms and demon-terrifying words. Then those in the house take of parched peas of number as of years received from Heaven, wrap these in paper and rub paper parcels all over bodies, then give money and paper parcel of peas to demon-defeater, Yaku Harai, and he wishes house-people health, wealth, and happiness, for coming year. Also some parched peas are kept, then, when first thunder of the year comes, eaten, and-so eater is lightning-proof.

Decorations of house for new year also to be in order. Over door-way straw rope with fern leaves attached, this prevents demons passing into house, branches of bamboo and pine, with charcoal, crab, and salted sardines, all about doorway, each an emblem too difficult to explain. Then there is the bonfire to be made in front of the house, of the bamboo and straw ornaments which had been hung over entrance.

The first cock-crowing of the year is listened for, and auguries formed. The first needlework of the year is also matter of great thought and moment. Old-time fashion of selling in streets on first day of year models in clay or paper of phallus now dying out. New era of enlightenment (Meiji), strives to avoid having imaginations of men's hearts only evil continually. Then there is toothsome repast, *Zo Ni* called, meaning miscellaneous boil, like *olla podrida*,

boil of rice dumplings made by pounding boiled rice till it becomes like dough, with fish and various vegetables. This very appetizing. Also on the seventh day of the first month is eaten the dish of the seven herbs, this as a propitiation to Yaku Biyo Gami, god that sends pestilence; then when epidemic comes eater need not fear that soon he will be covered by leaves of grass. Much visiting on the first three days of the year, these called the Three Felicitation Days; also presents to be made, not presents of great value, this poor form, but just to tell to one visited that no present is good enough for him, therefore receive poor present from one who is, as compared with him, almost worthless. Perhaps young men and companions, slightly rice-wine loaded, go to fortune-teller, ask him as to their year's faring. He gets his fifty sticks and permutates and combines, and subtracts, and then remainder, of various lengths tells from book what year's fortune is to be. Of course verdict is slightly terminological inexactitude. Perhaps only good advice such as "By means of a shrimp a tai may be caught", or "Play draughts or chess rather than be idle", or "Fagot iron scrapers and so make an excellent sword", or "To the branch the fallen flower returns not". Then perhaps the jolly ones ask the fortune-teller to tell his own fortune; this he cannot do, for "Fortune-teller's self's beyond (he) knows nothing". And so perhaps fortune-teller gathers money, all the while what is seen of his face under his broad straw hat looking very serious, but he "laughs in his navel" at roysterers' content with their told fortune. For me I often think that just a toss down is as sensible, tossing down on mat, Tatami Zaro, and noting where tossed thing settles, this a very good way when in doubt.

Much I should like to tell of high days and holidays throughout the year. Every child in Japan much



better educated than in England in flower lore. All know names and forms of beautiful flowers and trees, many can by a few strokes of the brush depict them. Even now very pretty study to view paper rolls, paper almost transparent, beautiful flowers limned by hands long since dead, not one stroke nor one colour awry, rolls many yards long. Each festival, each month, known by its flowers, people almost able to tell to a day when beautiful coloured buds will appear. In January the plum-blossom blooming in the bleak north wind, perhaps trunk very old, but well tended, and old as it is tiny buds appearing, precursors of another year of nature's colouring to gladden the eye, and of many thoughts grave-ward. Then in February blooms the peach, this also much admired. Same month camellia blooms lasting till April, this written in Chinese "Mountain Flower". And then in strong wind March when the plum-blossoms fall to the ground like flakes of snow, in calms fluttering, bira bira, as if loth to fall, time of beginning of many green things, rushes, blue-bells, mossy ferns, and many others (but hart's tongue fern absent), month of the seven days worship of Buddha the Heart Appeaser, month when all nature begins to smile, month of the Daphne, month when the cherry begins showing buds, to burst into glorious bloom in April, glorious then is Muko Jima, bank of Tokio's river, tens of thousands the poems written and hung on trees, even the blind rejoicing in the lulling fragrance, the earliest falling petals watched or felt and giving food for thought, falling gracefully as if wishing to lengthen their downward journey, showing how passes away all glory, as China's sage: "Sho kaou tsien chang, ye lo kuwei ken" ("A tree in height 1,000 chang, its leaves must fall and return to its roots"). The petals blown like butterflies in the spring morn, strewing the ground, giving it a wealth of colour that the sandal,

even, seems averse to passing over. No need during April to make ceremonies to call rain to fall, rather the reverse, the little ones cutting pieces of paper in form of priest, "Teri Teri Bodzu", and hanging at door, telling rain to go away and come again another day. Also must make pilgrimage to Meguro (that means black eyes), name of pretty village outside Tokio, and view the peonies. Lovely colours, beautiful deep crimson, and red, white, and pink, results of cultivation of this desirable alien from China. Though why Chinese write this flower "red oxide of lead flower" I do not know. If children are pilgrims then will eat "peony mochi", that is pounded rice and sugar over it. Very nice. Many lovely sights at Meguro. Even tomb of Gompachi and Komuraseki must be visited and incense burned. For this is a story of true love very tragic. Perhaps even on tall cedar tree near temple young musume has nailed man-like image of straw, this to represent the longed-for one, and when he cometh not, will drive another nail in. Very refreshing for forefathers to stand under mouth of bronze dragon and take shower bath from cool water flowing from mouth.

Then in happy and blithesome May, when winter's reign has passed away, when the joy of the earth seems too large for its body to contain, therefore expands into jewels of flower-life in ten thousand shapes. The sweet smelling magnolia, the azaleas growing wild, and the wistaria. It is worth the journey over five thousand leagues of sea to view the wistaria in Japan. Flower received from anciently civilized China, endearing to all of the land of Wa (Japan), a day spent in grounds of sea-side palace, Hama Go Ten, with the beautiful long tendrils almost touching one's face as if to arrest—but surely that is not needed, for nature's colour-efforts root one's feet to admire—and in the blue umbrella overhead not even a white cloud to be

seen, no cause for wonderment to know that many tens of thousands of poems have been written in the weak effort to show how rejoicing is the heart of man at these yearly gatherings. Therefore can dames and damsels, and grandfathers and grandsons of Japan, in a few strokes, depict these beauties, and even by colour show nature's glorious art. How few of these Westerners could so do ! And then when May is waning to watch the growth of the iris, lovely blossoms soon to appear.

Of the June glories of the iris ponds at Hori Kiri, near Tokio, many Westerners have spoken in almost poetical language, and indeed for great varieties of colour it is doubtful if they of China can better the efforts of those at Hori Kiri. Perhaps more than two hundred differently coloured blossoms may be viewed ; great must be the pride of the gardeners. Can anything be more enjoyable than to sit on bamboo lounge, clap hands, hear waitresses' musical " Hai ", and sip the hot straw-coloured tea, flavour approaching new cracknel biscuits, or sip infusion of salted cherry-blossom brought by aforesaid damsels, whose pretty coloured dresses accord with surroundings, the pomade in their hair giving smell of loved cherry-blossom ? Then the beautiful hydrangea, often growing wild, soon gives colours eye-pleasing and thought-arresting. Also June gives the sweet smell from the chestnut trees.

But July and August give the greatest variety of lovely flowerings. Another desirable alien, from China, the convolvulus, morning glory, morning-face ; how delightful to rise early and watch dew-drops going back to air in the morning sun. Morning Face, " Asagao ", again asleep in the evening, when Evening Face, " Yugao ", opens near sundown, this another pretty flower. How merrily the cicada sings in the Sam Puku Nichi, the three hottest days in July. Then to watch the lotus, roots in mud, flowers giving

ever the thought that some day a seat in the Paradise of the west (half a million of miles to the west of this earth), may be attained to, golden carp sleeping at high noon under shade of leaves. Very pleasant to watch golden carp in small pond before verandah of Yashiki. Miniature pond shaped as a gourd, at one end artificial hill, moss variegated, small old pine-tree overhanging pond. Very busy are the golden carp during shower, their open mouths gathering food washed from pine-tree. Very tame too, coming when hands are clapped, knowing that feed follows. Learning that not all men are to be feared. For golden carp likes to be gently rubbed along back and underneath, and soon learns how to attract this human attention. Terrapin in pond not good neighbour, he sometimes swimming to sleeping fish, viciously biting vital parts, then soon on death of fish proceeding to shore's edge and making a meal, leaving but picked bones. Warily looking up and around at every bite, however, for Japanese Karasu, which is a crow, also fond of golden carp.

Shiba, sannai, no deru toki ni wa,  
Yabureta goromo ni, yabure gasa ;  
Kore mo tare yu ye,  
Sakura Hime.

*O the nation of ten thousand Princesses Sakura !*

Lotus root very nice eating. Tiger lilies and kinds growing wild, perfume exquisite, colouring baffling painter's brush to put in picture. Roots of beautiful tiger-lilies sent to foreign soil, and planted there sometimes giving flowers of white colour only. With the lovely flowers of August there comes also the August moon. What wonder that, after the hot full-moon day, friends meet to gaze at the moon, not long continued gaze, just a glance now and then, this sufficient to set the poetry of the soul to orate, and to express heart's gratitude at being inhabitant of

lovely land of Japan, country of the gods, land of rejoiceful hearts, even insects singing joyfully, fire-flies now seen, now gone, tiny "furin", very small exquisitely-toned bells, hanging in verandah, feather on bell's tongue moved by slight air draught, gives musical tinkle as if from far shrine, golden carp jumping out of water for joy, frog leaping, piyoi piyoi, also hare. For of the hare in the moon :

Usagi, usagi, nani mite haneru ?

Ju go ya o tsuki sama

Mite, haneru,

Piyoi, piyoi, piyoi !

Hare, hare, what seeing causes you to leap ?

August's fifteenth-day my lord the moon,

Seeing, I leap,

Piyoi, piyoi, piyoi !

Perhaps the hare knows, certainly the faithful know, of that tale which Ananda heard, when that the soul of Gautama, in a previous birth, inhabited the body of a pious hare, exhorting the carnivorous animals to works of benevolence. Even to give part of their food to poor humanity. And how that the god Sakra came as a begging Brahman on a sabbath day, and how that this pious hare jumped on a fire so to give himself as cooked food ; but he was not even swealed ; and then god Sakra told him :— "O benevolent hare, your virtue shall be known while this firmament lasts ", and then Sakra extracts molten lava from the earth, makes picture of hare on moon's face thereof, and so for eyes to see and hearts to know of benevolence of beautiful spirit of him now on Lotus Terrace, the completely enlightened one, the venerable omniscient one. August moon admirers will also have in mind the thought of the third Buddha, yet to come, Mi Roku Butsu, Maitreya, Buddha of Kindness, to come in about

2,575 years' time. Sometimes I wonder if it were this idea of soul of future Buddha now inhabiting another pious rabbit which prompted many of Japan's people about thirty years ago to cease buying white pigs as pets and adopt fashion of keeping pet rabbits. Much money did the Chinese traders amass by selling pigs and rabbits, and at last paternal government placed tax of two yen a month on each pet rabbit, therefore were rabbits loosened and got among crops and had to be exterminated.

September month very beautiful at beginning. Is also Tai Fu month, about the time when autumnal equinox seven days worship of Buddha is performed. This is the month when maple shews red leaves of autumn, month of the seven flowers of autumn, month when in old time, many sailors sacrificed their cueus to Kuwan On Sama, of the thousand helping arms, thankful to have escaped perils of the sea. October also is a red-leaved month, month of the "Little Spring", called by these "Indian summer", also month of flower called by Westerns "Jersey Lily", blood-coloured blossoms, flower of ill-luck, of ruin, of evil, of death. Never cultivated, never used as decoration. Flower which even wrought evil to those shipmen of the dyke lands who took it from Japan to the far West, intending to foster it as they do the tulip, their ship wrecked on small island Jersey, bulbs of evil flower floating to shore and a new home found. And yet one loves to see the flowers of Japan among these Westerns, such recalling pleasant remembrance, such being old friends, "Kew han fung kan yu, t'ha hiang yu koo che", Englished "Long drought then sweet rain, lonely wanderer in far land meets old friend", a simile, taught by China when earth's peoples were young, often used by all under the blue canopy.

Clear air, bracing, November gives Japan's most

loved flower, the chrysanthemum, this English word just marriage of two ancient words meaning "Golden Flower". Perhaps not inappropriate to Japan seeing that love of its emblem gives virtue of value higher than gold or rubies. For this is one of the royal crests.<sup>1</sup> Funny ways these Western folk have. Strange compound of loyalty and desecration. Face of ruler depicted on postage stamps, and this daily desecrated more than one million times by the blotch of the black seal. Such horrid impiety will never be imitated by those of Cathay or Zipangu. It seems even a desecration so to mark the chrysanthemum crest on Japanese stamps. Many places in November to view "Kiku", so that flower is called. Often trained to represent many shapes. Beautiful colours of flowers blended from various stalks arranged to appear, afar, as if comely damsel were seen, mask of pretty face and imitation hands, small and dainty, complete the picture. But it is better to view the flowers and lovely leaves without this training. The golden blossoms and green leaves, a blend of colours no painter could depict, or the coral white blossoms, and many other colours, all must be silently contemplated, one almost wishes he could talk to them and together praise the Great Unseen for such joy of life. This month also, November, gives Kaki, the persimmon; very beautiful are the colours of this fruit, very luscious the taste; verily Fu So Koku (Japan) owes much to China for the teaching of horticulture, and for sending lovely flowers and fruit to its "Silver-Sand-Shores".

I have seen some of the people of these islands shew great joy that Japan grows mistletoe, the white berries of this used in their so-shocking customs at Yuletide, customs so repugnant to those of the propriety of China as almost to make one shut eyes. For those of China have always held that till marriage

the women shall live in the never touched naked body state, therefore how can one be reconciled to a custom, almost profane, to which the young of these islands are early initiated. The custom of standing under bunches of mistletoe and applying the closed lips to the cheek of the opposite sex, and making a sound, not exactly like boki boki cracking of fingers, nor chobo chobo dropping of rain tears, nor jiri jiri as water beginning to boil, nor pata pata like flap of wings, nor poku poku like watchman's clappers, nor patchi patchi popping, but a gentle blending of all these sounds. Rightly is this plant called the "baleful mistletoe". Superior Man Shakespeare tells how that beautiful beguiler, Kei Sei, may "murder with a kiss". Even though a kingdom be strong in war-might, each of its castles builded on "Hito-Bashira" (that means "Man Column", ancient Eastern custom being to first bury a man alive when beginning to build castle), yet can Kei Sei, leveller of strong castles, entice ruler to "kiss away kingdoms and provinces". Sage's words of wisdom—how sad the youth of these islands do not profit by them—shew insidious advance of Kei Sei, thus :

What were thy lips the worse for one poor kiss ?  
Speak, fair ; but speak fair words, or else be mute :  
Give me one kiss, I'll give it thee again,  
And one for interest, if thou wilt have twain.

Then further does this beguiler, having persuaded the youth to woful state as if longing to eat poison fish Fugu, entrap him, thus :

A thousand kisses buys my heart from me ;  
And pay them at thy leisure, one by one.  
What is ten hundred touches unto thee ?  
Are they not quickly told and quickly gone ?  
Say, for non-payment that the debt should double,  
Is twenty hundred kisses such a trouble ?



Right answer of samurai youth should be, "A kiss is comfortless as frozen water to a starved snake". The only gleam of rectitude to be discerned towards the abolition of this pernicious practice is the efforts of some of the Common Statesmen who are determined that no longer shall this vice prevail in warships, no longer shall the good and virtuous youth of the fighting class be enforced to embrace and "kiss the gunner's daughter" (surely she must be a brazen hussy), no longer shall this embracing and kissing make the cheeks of these youths to blush with very red shame.

As well as the floral calendar, so well known to all of China and Japan, I tell these English that in arboriculture the Japanese excel. But to write of the thirty-four woods of Japan, and smaller matters talked of would take much ink. I have seen many freaks of nature in tree growing, but I have never seen in these islands the "root in the air" tree; pine tree allowed to grow till twice the height of a man, then its roots carefully delved round and not injured, then the tree placed downside-up, its head branches placed in the ground and earth covered, and the tree becomes "raised root" tree. But one wonders if the spirit of the tree is happy. So that conclusion is, without its lovely flowers, and festivals these induce, without bamboo, without paper, Japan would be joyless and not comfortably habitable. Another conclusion being that ordinary people of these isles, though able to pass examination in many subjects taught in their piled-up-match-box architecture, called schools, yet would they not know either names of flowers and trees, if some names known plants and trees not known at sight, nor tell months of their appearance, nor depict forms and colours. Very lamentable this ignorance of the jewels of the earth.

And if blindfolded and engaging in perfume testing very doubtful if many could name the blended lovely flowers. Thus education of eyes and noses among these islanders is very much neglected.

## CHAPTER XIV

### WAR

EARLY in the thirty-sixth year of Meiji (Era of Defence Readiness), 1903, thoughtful Japanese held meetings and expressed hopes that Great Britain and Great Japan would ask Great China to resume sovereignty of Manchuria and open wide its gates for peaceful traders and so ensure the permanent peace of the Orient. Russia had promised to start evacuating Manchuria by details, and time limit had been given. But time dragged on and east-going trains to Port Arthur and other places were full of cargoes various, and returned empties the rule. Perhaps globe-trotter would see large round iron vessels and would be told these were for sugar boiling; perhaps he had seen similar in Japan and was told they were improved lobster pots to enable sailors to catch many lobsters. Both stories true as guinea-pig's terminal. Also railway trucks carried much war-munitions east, none west. Therefore if evacuation, then plainly intention was to leave guns and projectiles behind. And the tenth month came and evacuation was not. Then the Japanese people quietly and firmly asked the Government to settle this Manchurian question by means of weapons. But the Government only shifted centres of gravity of Japanese navy and army more to the westward. Also peaceful Japanese of many vocations in oversea lands all verged towards those centres of gravity. Also 20,000 men at Kure arsenal, 10,000 men at Yokosuka, other thousands

elsewhere, all worked night and day to prepare war weapons. Also all satisfactory arrangements were made for bringing back and burying all corpses of dead fighters.

Peaceful Japanese had been for many years studying Western modes. Japan had chosen French officers and sous-officers to teach the army in 1873 ; also from British navy people to teach navy same time. Of course, old Chinese rule,

**" PICK NOT OTHER PEOPLE'S BRAINS ",**

does not apply to war methods. This is like horse dealing, in which, as these Westerns say, " Even holy priest will cheat holy priest in horse chaffery ". Therefore head of army or navy should be man of great artfulness, able to pick other warriors' brains and prevent other warriors picking his.

Japan's fighting men of former years were men who knew their work. Also men much to be admired. After the restoration, and retirement of Shogun, both sides had unstrung their bows and worked in unity. Head officer of the naval college, while 1903 Japan's naval officers were young, was one whose face and hands were much blued as from exploding gunpowder. Legend said that his ship had had powder-magazine shot and blown up during civil war, very few escaping. This had been done by one of the Tai Kun's ships. Therefore was Admiral Nakamuta, he of the powder-explosion-face, much admired by young cadets. Also his assistant Captain Sawa was partly admired. For it was latter's ship which blew former's up ; so said wind words. Therefore smelling powder was not new sensation, and last war with China had taught something.

That and many other wars had taught that it was advisable to be ready a year before, rather than a

minute after, the commencement of a war. And so when in the second month of the thirty-seventh year of Meiji (year of Ready Aye Ready), very lax answering of polite letters and requests, and very red-hot efforts to increase her war forces in Far East, by Russia, had led to Japan's saying "War", war was soon to follow.

The words of His Majesty the Ten Shi, given to the world on the tenth day of the second month of the thirty-seventh year of Meiji (year of clenched teeth, year in which all were commanded to "break their bones") :

"The Emperor of Great Japan, sat on the throne by the grace of Heaven, occupied by the one lineage from time immemorial to OUR loyal and brave subjects :—

"WE hereby declare War against Russia. OUR Army and OUR Navy shall carry on hostilities against Russia to the utmost extent of their capabilities, and all OUR authorities shall do everything in accordance with their functions and with their capabilities to attain the aim of the Nation. They shall leave nothing undone and shall use all efforts conformable to the Laws of Nations.

"WE wished for civilization in peace, and to foster friendly relations with all States, and thereby to maintain serenity and tranquillity in the Orient, and withal to respect the rights and interests of all States.

"WE long desired to establish for ever the safety of OUR DOMINIONS, this OUR steadfast aim night and day. It was OUR WILL that those representing us in dealing with other States should use all efforts to cultivate the continued growth of cordiality. This was ever OUR motive, now WE are unhappy in that hostilities against Russia have arisen.

"OUR EMPIRE fostered the integrity of Korea through many ages, WE deeming such integrity to

be essential to the safety of Great Japan. Russia, contrary to her solemn assurances to China and to other Powers, remains still in Manchuria, her grasp relaxes not, and final annexation appears to be her bent. Annexation of Manchuria by Russia renders the integrity of Korea unsafe, and endangers the peace of the Orient.

"WE determined to desist not from the endeavour to obtain permanent peace by means of negotiations. In obedience to OUR commands OUR plenipotentiaries made proposal to Russia all with peaceful aims, many conferences were held during a period of half a year. Russia never met OUR proposals in a conciliatory spirit, acted with caprice, frequently deferred negotiations, betrayed indolence in efforts towards settlement, professed, ostentatiously, desired-for peace, ceased not night and day to increase her naval and military forces in the Orient, in order to humiliate us.

"From the beginning it is not evident that Russia had any sincere desire to seek peace and ensue it. Russia rejected OUR peaceful proposals, thus the safety of Korea was endangered, and this, of vital importance to Great Japan, was defiance to us. This is the present state of affairs. WE have no other resource than an appeal to arms so to obtain those guarantees for the future of OUR EMPIRE which WE have previously long desired and have endeavoured to obtain by peaceful negotiation.

"WE rely upon the loyalty and valour of all OUR subjects to quickly cause lasting peace to return for the integrity and glory of OUR EMPIRE."

That eventful sixth day of the second month when at St. Petersburg the Japanese envoy had declared for the strung bow, was soon to be followed by shots fired in anger. For in less than twenty-four hours the

Russian ship *Korvitz* fired on a Japanese merchant vessel.

And in about five hours some of the forces of Admiral Togo Hei Hachi Ro had begun the war-music at Port Arthur which was to last the remaining 326 days of the year. Curious name! Shall we say that "Togo" is "Easton", "Hei" is "Peace", "Hachi Ro" is "Number Eight". "Peace Octavius Easton" does not seem a warrior's name, but those Satsuma men of the south have been compared with the bare-legged blue-caps of the north of these islands, and perhaps the comparison is good, seeing that though with most peaceful names, such as "Bible Butler", the profession does not interfere with the strength of the sword cut.

Worthy pens should record names of each and every one of Japan's sons, and of many brave daughters of Japan, who left its shores steaming westward, never once looking back to their loved land, and in all the many contests which ensued on sea and on land never once also looking back to see if line for retreat were clear. Each minute of the 13,000 hours of the war which followed should be recorded of each human unit of Japan's Defenders and written in characters on lasting rocks of the Garden Islands whereby countless generations may read, mark, and learn the results of Patriotism.

How can an ignorant pen even dare to attempt to record sea-fights and land-fights?

What can one say of the sea-fights? Of the early attack at Port Arthur in the cold weather in the beginning of the second month, an attack by night continued through the hour of the ox (is not this the hour in which fell demons inflict ill?), whereby seven warships were rendered as useless as broken umbrellas, not only paper coverings rent, but ribs and staves wrenched or broken. An attack as of bulldogs gripping

legs of picketed elephants in that dark hour. Or of mosquitoes on a dozer, he hearing their hum but after they have poisoned him. An attack which shewed that the invention of that English engineer Mr. Whitehead, or its imitations by Mr. Blackhead, required to be kept very warm in that cold sea to obviate torpescence.

Meantime at Chemulpo Admiral Uriu was dinging two other Russian ships. This was the forlorn hope of the war, losses :

Japanese .. ..	Nil
Russians killed .. ..	50
Russians wounded .. ..	70
Russians prisoners .. ..	450

Long may the name *Variag* be continued as a warship in the Russian navy, for her gallant fight against overwhelming odds should be read by the youth of all nations. Picture her steaming past friendly brothers of the sea, their silent heartfelt-sympathy going out to the doomed crew, music of their appeal to high heaven for the safety of their realm given them, and very soon disaster unavoidable and irretrievable. Why was not there a full head of steam in her boilers, her telegraphs to full speed ahead, her mechanical horses urged by bloody spurs and electric-shock whips, her prow pointed to her chief foe so that few minutes would see the crashing ? Why ? (This is the wisdom of the "naval expert", he who is neither "naval" nor "expert"; just an exemplification of the old proverb, "The cleverest sailor never goes to sea".) But no doubt it was the old question of range. *Variag* going out of harbour could not well tell range, enemies outside knew same to a metre. Therefore afterwards did English sea-samurai chummyize with Russian sailors and pat them on the back, and exchange cap-



ribbons, and share tots and baccy pouches. Also no doubt did English sailors open ditty boxes and sew clothes for captive Russian brothers of the salt-horse.

Then more stabs to misfortune, "Naki dzura wo hachi ga sasu", say, "Crying face is by bee stung". Torpedoes as dangerous as tame wasps; Russian ship near Port Arthur, strewing offing with aforesaid imitation sugar boilers, blows herself up, so ends the *Yene-sei* with her one hundred men.

Then another attack by Japanese snake ships, they of names not savouring of gore and glory:—*Day Dawn, Cloud Clusters, Morning Tide, Mackerel Sky, White Cloud, Heat Fog, White Waves, Purple Cloud, Shimmering Hot Air, Gloomy Shadow, Rain Squalls, White Squalls*, and others smaller known by numbers only, these attacking Russian ships in a furious snow-storm, discharging their hell-bolts and adding to the tale of the disabled.

Then the attempts to "bottle" the besieged ships. This similar to the caltrops of old, whereby, not the besiegers but the besieged should be impaled and obstructed. All the world read and admired the gallantry of those who faced shot and shell to perform this task. East is east, west is west, the number of kisses given to these gallant heroes would not total one's digits. The moral seems to be that sea-fighting nations should have corks for bottling always ready, as did the never-unready Japanese; which sets me a-marvelling why these English sell such good old corks, many of them dynamite-proof.

Coupled with bottling the almond-eyed also strewed mines, then on that thirteenth day of the fourth month when the Russian fleet sallied, fought, and was returning the *Peter Paul*, flagship of Admiral Makaroff, was blown up by these, and he and nearly forty score others met death. How could men keep nerves to face such unseen terrors? But two days after this

catastrophe the Russians had shells bursting among them fired from unseen guns on the sea, as if from ships behind the Crystal Palace shelling St. Paul's Cathedral.

Japanese squadron blockading Port Arthur was also dismembered by collision and by mines. Ever on the alert night and day, fair weather or foul through the weary days till the eighth month, then came a sortie, Russian ships fighting, some returning, some breaking through and proceeding to Kiao Chau, Chifu, and Shang Hai, but in a very dilapidated state; and would I could write of the bravery of that Russian midshipman, he left alive, all his seniors dead or wounded, his the brain and hand which guided the great warship to neutral harbour. Verily his motto may well be "Defeat is Victory". Aforesaid naval expert propounds that Japanese plans were faulty in that they allowed any to escape. I don't know, when bow-strings are few they must be preserved, and Japan had a much heavier sea-task to face months later, also one within a few days.

For Vice-Admiral Kiko no Jo Kamimura had to watch and ward off Russian squadron from Vladivostok. Who could have dreamed, or foretold happy destiny of one of those square-chin youths who accompanied Captain Ito in that before-mentioned over-sea voyage in the *Tsukuba*. Quiet, studious, unassuming, deferential to instructors, chosen at an early age as one to whom the destinies of the Country of the Gods might be placed in hands of, loyal to the head of his clan even to the verge of serving him in rebellion against the then Government, he then but a youth beginning his teens (but this is another story worthy an epic for the instruction of all youths), engaged some years before in that war which destroyed the Chinese sea power, he, Kamimura, in that fight at Hai Yang, disdaining the safety and protection given by iron

walls, perched himself in the mastnest and conned and fought his ship ; long and wearily waiting for the three powerful ships harbouring at Vladivostok, the *Rossia*, *Gromoboi* and *Rurik*, at last meets them on the twelfth day of the eighth month and brings them to action about twelve sea leagues north-east of Tsu Shima. Tsu Shima, "Harbour Island", its lovely havens enticing to the mariner serving in these Tai Fun seas, therefore long time a Naboth's vineyard. There was that time half a century ago when the solicitous warships of the Westerns always wished to know of each other's whereabouts. As a Russian warship was missing, what more natural than an English warship should seek her ? Artful captain having first ascertained where the sought one was not, searched and found him at Tsu Shima, ship moored, crew leading imitation pastoral life on shore under their own flag. Meeting was cordial ; the long-resident said, "How d'ye do, hope you will enjoy short stay ; when do you depart ?" Newcomer said, "How d'ye do, hope you have enjoyed your long stay ; presume you are soon departing ; I shall remain and have great pleasure in speeding your departure". Therefore sailor pastorals packed and went, and Japanese inhabitants also said, "So sorry you are not stopping ; Sayonara", but not "Mata o ide nasare". And so Kamimura fought the Russians near Tsu Shima, much dilapidated two of them and sank the *Rurik*. Sixty days before this this same *Rurik* had aided the sinking of a Japanese troopship, the *Hitachi Maru*, leaving one hundred of her crew and soldiers to drown.

Admiral Kamimura sank the *Rurik*, and rescued six hundred of her crew.

Then came comparative rest for Japan's fleet, rest, however, with incidents, principally of torpedo explosions and long range shooting.

Also did Japanese sailors with their great guns land

near Port Arthur and began bombarding Russian ships still there, this from a place as previously arranged, and one week of this work supplementing all that had been done by the "Die or Do" soldiers was sufficient for the brave besieged, they then unstringing bows.

For the great task was still to be performed. In the tenth month sailed an avenging and hoped-for-conquering armada from Russia's western shores. All blessed by holy priests, and sprinkled with holy water. And well courage-aided. One hundred and fifty hours after its departure this fleet distinguished itself by shewing how it is possible to fire many shots, at midnight, at many fixed targets at short range and securing very few hits, except, perhaps, of fishes. But it was a very lamentable mistake, and no Japanese nor aiders of the Japanese were killed in this midnight hell-fire. Principally because none were near.

Verily this war was of giants. Never before had such a large fleet, and so heterogeneous, sailed in company over the seas. Never before had the laws of aids to belligerents been so translated. Great must have been the task of its chief director and organizer. For two hundred and twenty-five days his was the ceaseless mental strain. After eighty days of voyaging came the news of the capture of Port Arthur, with it five battleships, two cruisers and many other vessels, of Welsh coal one hundred and fifty thousand tons, of fifty-nine forts, and five hundred and forty-six guns, and much of other war utility, and forty-eight thousand prisoners.

Woeful was the tale of the dead !

(As in the west so it will be in the east. Time and again have many of France, England, Italy and Turkey visited the graves of 200,000 slain Russians, defenders of Sebastopol, and in silence saluted the honoured dead, sufficient for all samurai that "They died for their country".)

This was at the commencement of the thirty-eighth year of Meiji (year of triumph of the "One and All" principle of Patriotism), and the days came and went, anxiety growing, the inquiry "Where is the Baltic Fleet?" on all men's tongues, men anxious and alarmed but not afraid. Indeed, Japan's seamen became irritable at inaction, but this irritation did not prevent growth of burliness, from cessation of watching and more free indulgence in good food. Also all ships' bottoms were cleaned, and all artillery and machinery furnished and fettled. Also there was great horror among the sick and wounded of the fleet, those in the ships anxious to remain, those on shore anxious to return; and hopes of old seamen and very young youths that they would be chosen to fill the places of both. Often I wonder if moving pictures could be given of all Japan's sea-defenders of that eventful Sea of Japan fight, beginning by Togo Hei Hachiro down to the youngest boy there. Complete photograph picture might, perhaps, give form of face, and shew similarity to features of Hachiman Sama, God of War; not yet has science produced pictures of mind-thoughts, but of those defenders who were soon to meet that proud Baltic fleet we may be sure such would be of one ingredient, only, "Oh that my death may assure victory".

And on shore in Japan what would be the feeling? Simply that existence under a foreign flag floating over the land of ancestors' spirits would be unbearable, and self-immolation would be a bounden duty, of the suckling by its mother's hand, of youths, maidens and all others by their own. Cravens would be few.

Came the pleasant month of May. Gladsome month in Japan as in England. Early in this month short triumph for Russia's sea forces. On the fifth day "Four Russian torpedo boats burn a Japanese sailing vessel off Hokkaido". Baltic Fleet leaves Hon Kohe

Bay on Annam's coast on the ninth day, returns on the twelfth day, departs on the fourteenth day.

And in two weeks is shattered.

Togo knows each day where they are, map is apportioned in very small squares, perhaps wireless telegraphy says "mouse," easily read, interpretation hard; nearer become the fleets, final air-word perhaps "trap", very significant, being very near.

Words of encouragement known of old, these we may be sure were "as previously arranged", in Togo's mind, before that flag with the plain red ground flew out that memorable twenty-seventh day of the fifth month of the thirty-eighth year of Meiji, year of happily fulfilled aspirations of many favoured by the gods. Sweet to die for one's country,

Cho ka no tame ni inochi wo otosu  
Cho ka (Morning House, My Country, Japan),  
For its sake,  
My life I will sacrifice.

Even as these Westerns pray that their hands may be taught to war and their fingers to fight, so also did each of the sons of the "Morning House" pray that in the day of battle their hearts might be hardened, and that they would fight like devils, "Kokoro wo oni ni suru". Was the "bottling" of Port Arthur a scheme requiring new-grade courage? Nay! But listen to the very old war axiom:

Sen ki ga ikki ni naru totemo,  
Kono seme-guchi wo yaburadzumba,  
Hito ashi mo hikaiji:

"Even though one thousand horsemen may be destroyed and dwindled to one horseman the attack will be continued, and the place taken, while there is even one leg to stand upon."

"Seme-guchi", written in Chinese, "attacked mouth", this was the mouth to be bottled at Port

Arthur, the teeth of this mouth spitting death and destruction as versed in the Pœon of Hirose, he who twice rode into that hail, from right and left, from forts Ogon and Iyen, hail from great and small guns at point blank range, he perhaps looking up at them very seldom, his and his companions' work to be done in every detail, bravery of most unique type. For what warrior elects to be a target he not even having his bow strung? Hirose's spirit was not alone his, his was the joy to die by the enemy's shell, his then task accomplished, he envied of all, even of those who also took part in such forlorn hopes, Lieutenant Sosa (to see him and converse with him tells not of his prowess, true samurai, gentlemanly as the mildest speaking and most polite of these Westerns, but with the eye of the born conqueror), and others subordinates in rank but heroes all, the names of these also will be enduring. But my pen weakens when trying to write of the heroism of those who went into the mouth of Riyo Jun Ko (Port Arthur), may a pen yet tell of each second of each minute of their work, of the death by projectiles, of the drowning among the ice slabs at least one foot thick, of their retreats, their work done, through the lanes of these ice obstructions, still followed by the beam of the searchlight and pelted by the balls from great and small guns.

Even to the killed and the wounded unto death there was the joy of success of their forlorn hope, not theirs the regret of the warriors of old: "Kataki wo utadzu ni shinuru no ga zan-nen de wa"—"Of my foe his death I cannot sing, this my dying regret."

These and others, well-tried sea-warriors, were the men who had Togo's signal in their ears, first the sight of the blood-red flag, then other signals saying:

Kuni no anki ni kansu,  
Mina benkiyo shite,  
Senso wo senakute naran,

"Our country's safety, honour and welfare is in deadly peril.

All diligently do their duties,

In this battle not so doing must not be".

That was the meaning of that one large blood-red flag hoisted at the masthead of the *Mikasa* at 1.55 p.m. of that day. Fit emblem for commencing another decisive battle of the world.

Everything seemed to fit in as previously arranged.

Doubtless all the battle-formations, possible, of the invading ships had been studied and arranged for as of a game of chess, Togo to move and checkmate in three moves.

And he did !

His words tell how and why !

The Imperial commands were to form a plan of operations to meet the foe off the coast of Japan in the Straits of Korea. At 5 a.m. came the air-wave from the *Shinano Maru* locating the enemy. (Her sister ship took Togo's 600 to England.)

"The whole fleet at once weighed, the crews full of joy, and each squadron commenced operations as previously arranged".

At 7 a.m. the *Idzumi* speaks, her words clear as water from "Crystal Spring", tells formation of enemy, tells his course, steering north-east to pass to the eastward of Tsushima, gives his rate of progression, tells exact position of each battleship, therefore of each leader. And if they remain in that formation Japanese shots will be as the cricket ball in practice, if wicket missed net hit. (Born *Esmeralda* the *Idzumi* must be repeated.) The day is hazy, and nothing can be seen beyond five miles. Call it thirty miles between islands Tsu Shima and Iki Shima, and here began the gun-



music between 10 and 11 a.m., they then twenty miles from Commander-in-Chief Togo, Admirals Kata Oka, Togo Junior, and Dewa, keeping in constant touch with the enemy's starboard line, and receiving their fire.

Enemy is in two lines of fighting ships with a line of transports between, ship behind ship, and out of and into the mist the vessels of the three admirals were observed, gun answering gun, all eyes of the enemy look to their right, seeing smoke of Japanese ships, this disappearing, then again seen and fired at.

Soon other smoke is seen on their left, and behind them, and this is Kamimura who has been stationed between Tsushima and the Korean coast, his squadron of armoured cruisers soon to engage Russian battle-ships.

All this concentration and gun-firing worked in with preconceived plans. Says C.-in-C. Togo: "I was cognizant that the whole armada was steaming north-eastward at a speed of 12 knots. I therefore resolved to meet the enemy with our main force at 2 o'clock in the afternoon, in the vicinity of Oki no Shima, and commence operations by striking first of all at the van of his left line". Call this 11 a.m., giving three hours for Japan's Nelson to do what? Really it reads as if he only had to watch the working of an automatic battle-arranger, he and others having invented and perfected it.

During that three hours there was dinner to be taken, perhaps a little drop of the strong waters of the four virtues, and not much other to do. For all had had their bath and dressed in clean clothes, wounds expected, healing aided thereby, and all the gun-firers' eyes had been examined and approved. How many short poems were written during that time? May they all be printed that the world may know the feelings of those red-heart men! Holders of the Golden

Kite anxious to repeat former deeds of daring ; others hopeful that the Golden Kite, order of merit as Victoria Cross, would be theirs. (Who does not know of that time when the Heaven-sent Golden Kite alighting on spear of Emperor gave victory to him ?)

The three admirals aforesaid, also Uriu's division and the torpedo spitfires, with Kamimura, all in their places, the bulk near C.-in-C., and at 1.45 p.m. all in sight of all, and " Thus far and no farther " was the word.

The Russians were practically surrounded ; they opened fire on C.-in-C. Togo at very long range, but 6,000 yards only separated them when the Japanese replied.

Then came the attack on the van, sides and rear. How went the time ? 2.8 p.m. Russian guns fired, soon firing become general.

Conceive two parallel lines of horsemen, horses not fleet, trying to keep exact distance from leaders or horse in front, between these lines some caravans, and all trying to make their way at comparatively low speed across a moor. Attacks have been made from sides of escort by other fleeter horsemen, choosing their own distances and positions, now seen and felt, now gone into the mist ; their next attack perhaps to the front, perhaps to the rear.

Now the invaders find C.-in-C. Togo right across their path, and soon Togo's ships are all firing on the leading ships of the enemy. Those of the enemy following can aid very little. Guns of the leading ships firing right ahead are few as compared with the guns of those who are barring their path. Dewa, Uriu and Togo junior were now engaged attacking the rear of the right-hand line. Kamimura was, with lightly-armoured cruisers, attacking battleships with Togo.

Let us record results of just thirty-five minutes from

C.-in-C. Togo's first shot. Battleship *Oslabaya* heavily damaged and on fire, the Russian flagship *Kniaz Suvaroff* and battleship *Alexander III* also damaged and on fire, and all three out of battle-line. Many other Russian ships on fire, and their far-flung-battle-lines irretrievably disordered. And mist and smoke covered the Russian so-disordered fleet, and the Japanese ceased firing.

C.-in-C. Togo says: "This was the situation of the fighting at about 2.45 in the afternoon, and already the issue of the contest was decided".

All the world must have wondered. This proud Baltic fleet voyaging so long, the master-mind bringing it so far safely. For each day of that tedious voyaging just ten seconds of fighting, say as if safe from noon till noon then utter collapse at ten seconds after high noon.

So that at 2.45 p.m. fighting escort of caravan ships was no longer in battle-rank order, their ranks were disorganized, they moved here, they moved there, so as to avoid moving over their comrades, then they turned Annam-wards, followed by Togo, who again headed them (even as sheepdog rounds up flock near shambles), again the invaders suddenly turned northward, that Japanese main force suddenly turned half a circle, headed their foes:

"Again pressing the enemy southward, and sending in a heavy fire".

So says Togo, adding his chronicle:

"At 3.7 p.m. the Russian cruiser *Jemtchug* dashed forward to the rear of our armoured cruiser squadron. She was heavily damaged by our fire and incapacitated for further fighting. Three minutes later the *Oslabaya* sank and the *Kniaz Suvaroff*, isolated from the rest, was seen with her mast and two funnels missing,

wrapped in flames, being unable to move. All other Russian ships which were in distress suffered further damage".

The Russian fleet now steered eastward and the Japanese fleet chased. " Our assault was even more furious than before, and from time to time we attacked with Whiteheads. Nothing remarkable occurred in the fighting of the main force until about 4.45 p.m., up to which time we pressed the enemy southward and maintained our fire ".

Togo says " Nothing remarkable " !

What says Admiral Rozhdestvensky ? That he met a gallant foe whose fighters had had sixteen months of war and continued practice. These veterans from first to last fired as if they were automatons. Not concerned were they at the bursting shell reducing guns' crews, this often experienced, automatic " closing up " was theoutine, their shots were delivered with mathematical truth, few were wasted.

(Old Confucius had long before taught : " Avoid flurry, hurry, lurry, scurry, slurry, worry ", or similar tenets.)

What of the Russian gunners ? This, to many, their baptism of fire. For thirty minutes they stood the battering bravely and stolidly, as has been often their wont.

But this had been in the days before Shimose had invented that powder which bursts steel shells into pieces the size of peas or walnuts rather than shards. Were ever warships exposed to such a hell's-rain of death-dealing steel missiles, coupled with flame which burnt the clothes from bodies and the paint on various parts of the ship ? Not scorching but actually firing the paint ! With accompanying heat. With fire extinguishing apparatus broken and useless. With all who were not behind thick armour swept from their

stations. And anywhere near the water-line where a shell had struck the water rushing into the ships. No wonder that these brave Russian guns' crews lost their nerves, and their shots were wild. This after thirty minutes' fighting.

Were these the misfortunes of war? Nay! Say rather the triumph of preparations during peace-time; or vice versâ. Glibly to quote "fortune of war" as cause of defeat may balm the feelings of those defeated, but even as the unprincipled gamester endeavours to throw his own loaded dice, so is "fortune of war" direct result of peace-time-preparation. Was not tall Goliath felled by one projectile? This from lack of foresight, he having neglected to armour-plate his forehead.

So that up to 4.45 p.m. invaders had been trying to fight their way easterly, hoping to go northerly. But now came a change and they began to go southward. For at 3.40 Hirose's flotilla of spit-fire hornets had attacked the tall *Kniaz Suvaroff*, wherein the Japanese *Shiranui* ("White-Horse Waves") was pelted by Russian shot and damaged but managed to escape. Then at 4.45 Suzuki followed suit and this time the *Kniaz Suvaroff* was holed and careened. Also Suzuki's *Asashio* ("Morning Tide") had same fate and escape as *Shiranui*. A third torpedo attack on this great ship was made by Fujimoto at about 7.15 p.m. The great Russian was game to the last, fighting her death-stinging-swarms thus: "She made her last resistance with a small stern gun before she was sunk by two torpedoes. It was then 7.20 p.m." How shall we conjecture? Perhaps large guns disabled, with medium size guns certainly, perhaps magazines flooded or not approachable, at all events gallant Russians had provided ammunition for "small stern gun" and fought to the last. So sank the *Kniaz Suvaroff* with her colours flying, this just four

hours after her initial tousling when "she was seen with her mast and two funnels missing, all aflame, and unable to move".

It will be good for the youth of all nations when some Russian pen can tell the world of the gallant seamen of the *Suvaroff* and of their long fight against concentrated odds. Some such pen as his who wrote of inside of Sebastopol in the fifties. For obeisance from all of all lands is valour's due.

Having glanced at work of Togo's main force let us speak of the others who were attacking the doomed Russian procession right, left, and rear. Kamimura with armoured cruisers attacking with Togo till 5.30 p.m., Kata Oka, Uriu, Dewa, Togo Junior and others, with the swarms of sea-hornets, all attacking the Russian sea-elephants and their consorts; all as if ten brawny blacksmiths, ranged round white-hot bloom, swinging their sledge-hammers dealing weighty blows five to a second, occasionally all striking simultaneously. This was no hap-hazard "lay yourself alongside an enemy wherever found" business, the world has yet to learn of the prior study and arrangement, by not one man but by many astute brains. For Japan has never yet adopted the Western plan of saying to earnest subordinates anxious to respectfully submit plans, "Who asked for your opinions and advice, you are not paid to think". On the contrary in the fighting forces of Japan all are encouraged to think and suggest, nor are answers to such submission given on stereotyped forms of various degrees of snubbing. The N.B. Department (that means Noted and Buried, or Bagged) does not exist.

Having stood across head of invaders at 2.7 p.m. then most of the above admirals turned their attention to enemy's sides and rear. "They attacked first the tail of the squadron and then devoted attention to the enemy's starboard side, the fighting being

carried on in parallel lines. Gradually the enemy's rear was thrown into confusion. The special service boats were thrown here and there, steering first in one direction then in another. At about 3.40 p.m. three Russian destroyers boldly advanced, but were repulsed before they could attack".

"The combined efforts of Dewa's and Uriu's divisions showed remarkable effects at about 4 p.m. The tail of the enemy was thrown into complete disorder and each ship was isolated. Every ship appeared to have suffered more or less damage, and some of the special-service ships were disabled. About 4.20 p.m. Uriu discovered a special-service ship with three masts and two funnels alone and sank her. About 4.40 p.m. four Russian battleships for coast-defence steamed southward and engaged Uriu's ships which were in great peril for a short time, receiving damage, the firing being at short range and Admiral Dewa's flag-ship the *Kasagi* steaming out of action dangerously damaged."

Also "Admiral Uriu's flagship the *Naniwa* was struck in the stern and making water, and his division had to suspend operations at 5.10 p.m. to make good damages. At this time the enemy, front and rear, was in very great confusion and his condition serious". Call this between 2 and 3 bells in the first dog-watch. The work during the two dog-watches of that day was very hot. The hotter it became the cooler were the Japanese gunners, their brave but not-war-inured foe deviating more and more from this for-war-desired state. And who would not during such a prolonged initiation?

Still using C.-in-C. Togo's words: "At about 4.40 p.m. the enemy evidently abandoned his intention to go northward, and he began going southward. Led by the armoured cruisers" (Kamimura was not the man to flinch putting an armoured cruiser even muzzle to muzzle with a battleship) "our main force

pursued but soon lost sight of the enemy in the smoke and mist. We steamed southward at about eight knots, slowly firing at the enemy's cruisers and special-service vessels which were scattered to our right. At 5.30 our main force again altered its course to the north and continued to search for the main force of the enemy".

This was at three bells in the first dog-watch. (Hour of the Bird. Like unto the Golden Kite of old times which led an emperor to victory, so often have other birds pitched on ships, or been resident, and urged seamen to fight to bone-breaking state. What of the hawk on that Japanese warship? Then there is the bullfinch and chanticleer of these English, birds almost throat-bursting in their war-songs to those they have lived among.)

So while C-in-C. Togo is seeking, and hoping to find, Kamimura leaves him to go to the assistance of Uriu and Dewa. Those armoured cruisers seem to have great celerity and able to quickly place themselves in previously arranged positions in very short time. So Kamimura goes south, turns, and approaches Dewa's antagonists from the south, pressing the enemy (Really it reads like an annual great "round up" of bees, each horseman discerning his brand and cutting out the animals, their calves following. Expression used "That's my meat"!)

Then Kamimura's, and Uriu's "Russians now formed in a group and began steaming northward at full speed". Admiral Uriu's men had patched the *Namiwa* in twenty minutes be it observed. "On the way the *Kniaz Suvaroff* and the store-ship *Kamschatka*, which were disabled, were discovered, and Togo Junior proceeded to sink these. The latter was sunk at 7.10<sup>1</sup> p.m." Of the *Suvaroff* read before.

At 7.20 p.m., a few minutes before sunset, all large ship operations were suspended.



Coming back to C.-in-C. Togo: “At about 5.40 p.m. the main force (that was his) fired on the special-service ship *Ural* at short range and speedily sank her. While steaming northward in search of the enemy we sighted a squadron of six vessels, evidently part of the Russian main force, on our port bow. We drew near and engaged, broadside to broadside, steaming the same course as they. Gradually we forged ahead, blocked the enemy’s way and we altered course north-west. The firing continued from six till sunset, and it was clear that the fighting power of the Russian ships was by now much decreased because of their heavy damages. Our fire was more destructive than before, our men fighting with the greatest coolness. Soon a Russian ship of the *Alexander III* type fell out of line. Another battleship of the *Borodino* type caught fire at about 6.40. She was suddenly enveloped in white smoke at 7.23 and sank in a few minutes, the fire having probably spread to her magazine. Our armoured cruisers which were pursuing the Russian squadron in the south observed the *Alexander III* capsize and sink at 7.7 p.m.”

At 7.28 p.m., sunset, the signal was made to assemble at Pine Island next morning. So ended the daylight fighting of the large warships.

Then began the “Wild Hog” fighting, in the hours of the Wild Hog and Rat. For of torpedo attacks, of the men and of their weapons, there is a great simile with the soldier who fights till death, never retreating, “the wild hog fighter”, “Inoshishi Musha”. Sometimes the man of the sea calls the porpoise the sea-pig, and the deadly mechanical porpoise, the Whitehead, may be compared with the wild hog in that let but one of its triple tusches touch an enemy a rent is made the doom of the greatest sea-monster.

“By this time, 7.17 p.m., the sun was near the horizon and our destroyer and torpedo-boat flotillas

began to press the enemy on three sides, from the east, south, and north, and took up positions for attack. The fighting was opened with great valour and aggressiveness immediately upon the completion of the daylight fighting. During the day a strong south-westerly wind had blown, with very high seas, which made operations with small vessels very difficult, if not impossible, so that the torpedo boats under my direct control had to take shelter in Miura Bay on the east coast, between the two islands of Tsushima, at early morning. Towards the evening the wind lulled, but the sea was still very high, a very unfavourable state for torpedo attack.

"But the destroyers and torpedo boats, anxious not to lose opportunity, weighed and joined my squadron before sunset. They proceeded to the attack, each emulating each, each anxious to be the van". From north, north-east, east, south-east, and south, these "Choosers of the Slain" attacked the brides of death, awaiting their grooms. The sweet singer of the English Bushi must surely have been endowed with second sight. His pictures of the doings of the infernal ships were as actually given by Hirose, Yajima, Fujimoto, and others.

There were the sullen, shouldering swells attending night and the soon-to-come sacrifice. No lights on friend or foe as guide marks. Both girded and desperate taking their parts in this blindfold game of war. The large ships hopeful to escape and gain their friendly haven. The sea-wolves watching them and ready to rush from all the points of the compass.

Therefore to break the rest ye seek,  
The Narrow Seas to clear—  
Hark to the siren's whimpering shriek—  
The driven death is here!  
Look to your van a league away—  
What midnight terror stays

The bulk that checks against the spray  
Her crackling tops ablaze?

Sunset at 7.28 after a long day's fighting and fearful havoc. The battered, but not beaten, Russian ships steaming northward, still expectant of meeting the night-prowlers, attenuated crews still at the guns, searchlights occasionally used, wounded, many, claiming the surgeon's best skill, firemen stripped intent on giving every ounce of steam. And what of the pressure on the minds of those charged with the guidance of these large warships? C.-in-C. Togo, with his large vessels, was calmly steaming away to Matsushima.

From the north-east: "At 8.15 p.m. Yajima's destroyers made the first attack against the van of the main force, and, simultaneously, all the other flotillas attacked from all sides and continued their most daring work till 11 p.m. The enemy defended himself most desperately, keeping up a severe fire, and continually throwing his searchlight beams on our vessels. At last the Russians gave way. Each ship became isolated and each endeavoured to escape".

"Indiscriminate and indescribable hard fighting at close quarters ensued and at least three large ships—the battleship *Sisoi Veliky* the armoured cruisers—*Admiral Nakhimoff* and *Admiral Monomakh*—were torpedoed and completely incapacitated from further fighting or navigation".

Now while their silly smoke hangs thick,  
Now ere their wits they find,  
Lay in and lance them to the quick—  
Our galled whales are blind!  
Good-luck to those that see the end,  
Good-bye to those that drown—  
For each his chance as chance shall send—  
And God for all! SHUT DOWN!

What cared the engineers and firemen shut down

among their machinery, their fans going round ten to twelve times a second to give air for burning the coal, the engines now fast now slow, they guiding them by the tinkling telegraph, the firemen in the bunkers heaving out coal without cessation, between them and the enemy's shot but a steel plate of millboard thickness? No sight of the battle was theirs, merely the working of each of their machines, even these, as if endowed with the thought that the safety of the realm was imperilled, "singing like the morning stars for joy that they are made", singing to the last even when engulfed, glad that an enemy was slain. What cared these "Shut Down" ones? Was not an engineer officer one of the first recipients of the coveted Golden Kite Order of Merit? When the shot came among them, burst their pipes and boilers, letting the hot steam loose, peeling them to the bones, or burning their lungs, theirs was the joy of dying for their Emperor.

And of those on deck, fighting in a most unorthodox fashion, not agreeing with the idea that a torpedo vessel must creep in, deliver a bolt, then whirry away like bird of thousand wings, chidori, snipe. Fashion perhaps good at an early stage of war, but there was Togo's signal that afternoon, that meant grips, not taps and waltzing round. Let my unworthy pen record the names of these leaders Aoyama, Fujimoto, Fukuda, Hirose, Kawada, Kondo, Otaki, Yajima, Yoshijima, nine leaders of these dogs of war which made such havoc of hell, with them crews of whom it had been long before prophesied by a Western that in war they would be "second to none".

Two and three quarter hours of this torpedo attack and gallant defence. The smaller vessels, the torpedo boats, getting nearest the enemy, so near indeed that (like Drake's ships under the counters of England's invaders) the Russian guns could not be depressed to bear on them. (To the youth of these islands the his-

tory of the fighting of the *Speedwell*, of 60 tons and crew of 10 men, against the tall Spanish ships is blood-warming.)

Leader Fukuda, of one division of torpedo boats, in number 69 T.B. and leader Kawada in number 32 T.B. both have their vessels sunk under them, another of Kawada's division number 35 also sunk. Collisions there were among the attackers. Four destroyers and three torpedo boats disabled, in addition to sunken ones. Heaviest casualties in the torpedo boats. (They must have fought as a wild hog, hind quarters disabled, deadly tushes still making their upward sweep with remains of vitality.)

"We afterwards learned from the Russians taken prisoners that the determination of the torpedo attacks on the night of the 27th was almost beyond description. They were repeated in such quick succession that the Russians had not time to repel them, and the small boats got so close under the enemy's ships that the guns could not be brought to bear".

This about finished the actions of that twenty-seventh day of the fifth month. Morals various may be deduced. If 100 years ago one commanding admiral could organize a fleet of 24 ships at a speed of 5 knots, how many ships can one admiral organize at a speed of 20 knots? If a slow squadron is hampered by a convoy what chance has it against a squadron having higher speed? If various wooden boats on a battleship's upper part are destroyed by fire, and her various quick-firing guns are destroyed by gun-fire, during daylight fighting, what chance has she of repelling torpedo attacks at night? And if guns are intact but ammunition supplies scanty, or tardy, also what chance? Then there is the question of payment for results. Totalling up the numbers engaged, the killed and wounded on both sides, the damages to vessels attacking and attacked, this with

the initial cost of vessels engaged and strike a debtor and creditor account, and when done weigh well in your minds whether the small torpedo boats such as Kawada, Aoyama, and Fukuda (impatient as war-horses scenting battle), led out from Miura Bay through the high seas of that eventful day were not a good investment. Also the destroyers, these facing the seas, with leaders such as gallant Hirose and others his brothers-at-arms (who could have dreamed that many of those graceful vessels evolved by those clever Englishmen, Yarrow and Thornycroft, would have so written history ?) are they not as a fox-terrier with a deadly poison-tooth attacking and disabling an elephant, the battleship.

War is Hell, says a Western. This five-glass fight is the first time in history where the moving torpedo has played tragedy through such one long act, nor will it be the last. And now that happy peace has come one can say "Banzai" to both the late deadly and brave foes, especially to those of the fight in that first watch.

But there was no cessation of fight-thirst. "Strike the bell eight" marked midnight, all still on watch, all eagerly peering through the mist anxious still to continue their work, all in various localities as previously arranged, and at 2 a.m. Suzuki's destroyers which had made the daylight attack on the *Kniaz Suvaroff* "sighted two Russian ships steaming northward about 27 miles north-east by east of Karasaki, situated on the northern coast of Tsushima. The flotilla immediately attacked the Russians and sank one of the vessels, which, according to the statements of prisoners later, proved to be the battleship *Navarin*. The ship was struck on either side by two torpedoes in rapid succession and sank in a few minutes".

What a picture, but never to be limned. Hour of the Ox, when demons generally do their foul work. Black ships large and small see each other, no light

aiding vision, merely forms indistinct. Then on each side of the great ship there are seen moving objects very dim giving sparks to the air, these are the devil-ships, then a glaring flash, a silver-white metal porpoise leaps into the sea, and thirty seconds afterwards a thud and terrific underwater explosion on one side of the great ship, a very few seconds after an equally terrifying explosion on the other and she sank in a few minutes. (Great pride in that American gentleman who long years ago gave plans to British Government to make torpedoes always go straight, plan "Noted and Buried", afterwards resuscitated.)

Sunrise of the twenty-eighth day, mist lifting, weather brightening and clearing. All the defenders converging to Pine Island. Sleepless C.-in-C. Togo says "At 5.20 a.m. when I was about to order a search for the enemy in the east and west, a cruiser squadron about 60 miles astern signalled its discovery of the enemy :

"Very much smoke visible in the east".

Russian ships fitted with boilers generally giving out dense smoke even with the best coal. What use to invent smokeless powder if boilers give dense smoke ?

This was Admiral Nebogatoff with battleships *Nicolai I* and *Orel*, coast-defence ships *Apraksin* and *Seniavin*, and cruiser, *Izumrud*, with another cruiser in their rear which disappeared. All were heavily damaged, all were completely surrounded at 10.20 a.m., and Togo says "they could not have resisted our superior force".

What was Admiral Nebogatoff to do ? He might have fought on till his ships disappeared with colours flying, but would this have aided his country's cause ? Effect on final result of war would have been but as of one hair of nine oxen, with no addition of honour and glory to Japanese arms. What says The Throneless King, Confucius, when asked "What is courage ?"

His words : " To know what is right and to refrain from doing what is right shows lack of courage." To have fought on till annihilation would merely have been a useless sacrifice of men who had already shown their bravery.

Therefore is Nebogatoff to be commended for his courage more than even if he had with others his captains gone to the magazine, fired his pistol into the powder and so with all hands have gone to the next existence.

Courage which gallant Togo recognized in a brave foe and marked by allowing the beaten-by-numbers ones to still wear their swords.

Cruiser *Izumrud* having fleet heels slips away and is not captured.

She is pursued by the *Chitose* which fails to overtake her, the *Chitose* which shortly before had sunk a Russian destroyer.

Further south at about 7 a.m. Admiral Uriu discovered the Russian cruiser *Sviellana* accompanied by a destroyer. So between 9 and 10 a.m. the Russian was fought by the *Otowa* and *Niitaka* and sunk off Chikuhen Bay in Korea. The Russian destroyer *Bystry* was pursued by the small cruiser *Niitaka* and the destroyer *Murakumo*. Upshot was that *Bystry* ran ashore near Chikuhen Bay, was wrecked, and her crew with that of the *Sviellana* was rescued by the Japanese.

Then at about 3 p.m., when Togo's crews were preparing to take charge of Nebogatoff's four ships, the Russian battleship *Oushakoff* is seen to southward. Is chased by the *Iwate* and *Yakumo*, asked to haul down her colours, refuses, fights, is sunk, 300 of her crew rescued.

Then at about 3.30 p.m. two Russian destroyers are sighted by the *Sazanami* and *Kagero*, are chased for seventy-five minutes, rearmost one is



fired upon, and hoists the white flag and surrenders. She is the *Biedovy* and on board of her is sorely wounded Admiral Rozhjestvensky.

Now supposing Togo had had to take his fleet from Japan to the Baltic, a fleet not very homogeneous and hampered by convoy. Nine to twelve months undocked so with foul bottoms. Crews initially very raw. Training during nine-months' voyaging. What can one guess as to the upshot?

Rozhjestvensky's fighting ships in number and appliances were slightly superior to the Japanese. His long task was full of anxiety, task as onerous as Emperor of old quoted, task as if driving six high-mettled horses with rotten reins. Foul bottoms can only be compared with cavalry chargers with cast shoes. Speed was with the Japanese as well as many other advantages.

Therefore was battle of Sea of Japan a triumph for both combatants. Triumph of previous arrangements on the one side, honours in pluck on the other.

Other items of the final fighting were the harrying of the *Dmitri Donskoi* by Admiral Uriu's cruisers, and Yajima's destroyers, this for an hour with sunset between, continuance of the harrying during the night by the destroyer *Fubuki* "with uncertain results", the Russian drifting and sinking after being abandoned by her crew who landed on Matsushima.

Then there was the discovery of the *Sissoi Velisky* near to sinking from her battering during the previous night. Her crew had been all this time fighting another foe, fighting to stop ingress of water, say twelve hours of this work, heartrending and heartbreaking, so when the two converted merchant ships took off her crew and took possession of the ship the leaking water was too much for them, and the *Sissoi Velisky* sank at 11.5 a.m.

Same happened to the *Nakhimoff* and *Monomakh*,

these captured helpless and hardly able to move at 5.30 a.m., crews taken off, ships taken possession of, both sinking at about 10 a.m.

“At this moment the Russian destroyer *Gromki* appeared near, but seeing the situation turned northward at full speed. The destroyer *Shiranui* immediately gave chase, overtook her at about 11.30 a.m. and, in conjunction with number 63 T.B. attacked the enemy. On his guns being silenced our boats captured him, and took the crew prisoners. The *Gromki*, which was badly damaged, also sank at 12.43 p.m.”

To the *Gromki*'s crew also the world's mouths will award honours in pluck. Her heels were slower than her two antagonists', perhaps her stern guns were too small to arrest chasers, her guns were disabled, she was sinking, and so all must take off their hats to her gallant crew.

And the spoils of war. Six thousand Russian prisoners and various ships. Russians killed and wounded who shall say?

Japan's mortality, 116 officers and men killed, and 538 officers and men wounded; of which Togo's ship, the *Mikasa*, had one-third the killed and one-eighth the wounded.

Which makes one muse.

For in fighting on land the brain, that is the great general, stands aloof and transmits orders to fighting units. In sea-fighting the brain, that is the admiral, leads the others, is in the hottest fire and has the most shots fired at him. Wherefore it would seem that the admiral should be in a ship fast as a swallow, able to be anywhere in very short time, his ship, his war chariot, fleetier than the porpoise, with one tall mast, the admiral a-top seen of all, obeyed of all. Better still in a balloon. But this is only the “false-edge-

sword talking" of one who has neither knowledge nor skill.

Pardon my talking so much of this empire-deciding battle of the Japan Sea. All I have said may be read in the following.

## CHAPTER XV

### BATTLE OF THE JAPAN SEA, TIME TABLE

Year.	Month.	Day.	Hour.	Incident.	Remarks.
B.C. 551				Confucius born	This Kung Foo Tze was as a diamond of 1,000 facets. This "Throneless King, The Perfect Sage, The Ancient Teacher, The Transmitter and Amplifier" taught :
-	-	-	-	As to war- forces.	One of the requisites of good government is that there be efficiency and sufficiency of military equipment.
-	-	-	-	As to valour.	Among the nine virtues is valour combined with righteousness. To face the white spear of an enemy and to regard death as life is the valour of the soldier. Valour's duty in peace-time is to establish propriety and righteousness, in war-

Year.	Month.	Day.	Hour.	Incident.	Remarks.
					time in fighting and overcoming. The perfect man sacrifices his life in public danger. Filial piety enjoins the warrior to be brave in battle. One's cowardice dishonours ancestors. Valour, wisdom and humanity are tokens of the righteous man.
-	-	-	-	As to loyalty.	Loyalty to family, clan and empire are the bounden duty of all. Loyalty is self-sacrificing devotion to duty whether in peace or war. Loyalty may exist without perfect virtue, perfect virtue cannot exist without loyalty. Hold fast to fidelity and sincerity.
-	-	-	-	As to deportment.	Avoid hurry, flurry, lurry, scurry, worry.
-	-	-	-	As to public office.	Not rank, title, nor nepotism should influence bestowal of public office. Worth, merit, and ability only should qualify for public office, which should be open to all.
B.C. 478	-	-	-	Confucius died.	

Year.	Month.	Day.	Hour.	Incident.	Remarks.
A.D. 275	-	-	-	Hachiman lived.	Fosterer of arts of peace. Exceller in war. Strengthened of the sword-arm of to-day.
1280	-	-	-	Invasion of Japan.	Kubilai Khan : " His boundless ambition aspired to the con- quest of Japan ; his fleet was twice ship- wrecked ; and the lives of 100,000 Mo- guls and Chinese were sacrificed in the fruitless expe- dition "
1703	Dec.	15	-	Chiu Shin Gura.	Fidelity, Fidelity, Fi- delity.
1864	Sept.	6	-	Western ships bombard Kagoshima.	Straight shooting by Japanese. — gets three Japanese bul- lets in his body ; they are still there. Heavy indemnity exactd by all the Westerns from the Japanese.
1894	July	25	-	Beginning of war with China.	Togo Hei Hachiro tor- pedoes British ship <i>Kow Shing</i> convey- ing Chinese troops.
"	Sept.	17	-	Sea-fight off the Yalu.	Destruction of Chinese.

Year.	Month.	Day.	Hour.	Incident.	Remarks.
1895	Apr.	17	-	Cessation of war with China.	China cedes territory. Heavy indemnity paid by the Chinese.
"	Vari- ous	-	-	France, Ger- many and Russia pro- tect China.	Snow on tiles of houses in Liao Tung penin- sula becomes of great concern to those three Western powers. Therefore Japanese, concerned at their concern, va- cated Port Arthur. Then China rejoiced and paid more money. Then those three Western pow- ers became lease- holders from China's Son of Heaven. France leased Kuwan Chow Bay ; Germany leased Kiao Chow ; Russia leased Liao Tung peninsula.
"	-	-	-	England's lease.	Also England leased Wei Hai Wei, where the dust gives fever.
"	-	-	-	Japan's de- portment.	And Japan smiled and tightened helmet strings and did not pin sword blade in scabbard.
1904	Feb.	5	-	Ambassadors' flags struck.	End of various nego- tiations concerning various intentions. Then WAR.

Year.	Month.	Day.	Hour.	Incident.	Remarks.
1904	Aug.	10	-	Fleets meet off Port Arthur. Russian fleet dismembered, dispersed and driven to havens.	End of long, first round of naval fighting. Japan, 30 points; Russia, nil.
"	"	14	-	Kamimura sinks <i>Rurik</i> .	End of short, second round of naval fighting. Japan, 10 points; Russia, nil.
1905	May	26	P.M.	Eve of Tsu Shima fight.	Ready, aye, ready.
"	"	"	7.27 p.m.	Grey sunset.	Night "look outs" placed.
"	"	"	Mid-night.	Signs of gale from S.W.	Completion of framing plan of operations, in compliance with Imperial Commands.
"	"	27	Day-light.	Weather misty with rising gale.	Vision three to four miles.
"	"	"	5.0 a.m.	<i>Shinano Maru</i> signals.	Tells that the invading enemy is coursing towards the eastward of Tsu Shima.
"	"	"	7.0 "	<i>Idzumi</i> , cruiser, signals.	Ditto, ditto.
"	"	"	10.30 a.m.	Hostile fleets in touch.	Japanese cruisers continually signalling, in detail, the situation of the enemy.
"	"	"	1.30 p.m.	Concentration of Japanese fleet.	Still keeping in touch with the enemy.



Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	27	1.45 p.m.	C.-in-C. Togo sights the Russians.	Finds Russian formation exactly as previously reported, therefore previous arrangements to meet him stand good.
"	"	"	1.55 "	C.-in-C. Togo makes signal to his fleet.	Tells them to "diligently do their duties".
"	"	"	2.5 "	C.-in-C. Togo suddenly changes front.	And presses obliquely against the enemy.
"	"	"	2.8 "	Russians open fire.	Togo does not reply till range is shorter, then he concentrates fire on leading Russians.
"	"	"	2.45 "	Cruisers' attacks on Russian rear.	Japanese cruisers "attacked first the tail end of the squadron and then devoted attention to the enemy's starboard side. Gradually the enemy's rear was thrown into confusion. Their special service vessels were scattered, steering first in one direction and then in another".
"	"	"	" "	Effect of attacking Russian van.	"And already the issue of the contest was decided," says Togo. Three Russian battleships disabled and on fire. "Many other ships also caught fire".

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Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	27	3.0 p.m.	Russians out-paced and headed.	"We found ourselves ahead of the enemy".
"	"	"	3.7 "	Russian <i>Jemichug</i> dashes out.	Was met and "incapacitated for further fighting".
"	"	"	3.10 "	<i>Oslabaya</i> founders.	With her colours flying, with 600 officers and men engulfed.
"	"	"	" "	<i>Knias Suvaroff</i> isolated.	"She was seen with her mast and two funnels missing, wrapped in flames, being unable to move".
"	"	"	3.40 "	Three Russian destroyers boldly advanced.	"But were repulsed before they could attack".
"	"	"	" "	Hirose attacks <i>Knias Suvaroff</i> with torpedoes.	Effect of this attack uncertain. Hirose's flotilla heavily damaged by gun-fire.
"	"	"	4.0 "	Complete success of attack on Russian rear, by Dewa's and Uriu's divisions.	"The tail of the enemy was then thrown into complete confusion, and each ship was isolated. Every vessel appeared to be more or less damaged".
"	"	"	4.20 "	Uriu sighted a special-service vessel.	"And approached and sank her".
"	"	"	4.22 "	Uriu sighted another special-service vessel.	"Attacked and seriously damaged her".

*"Kniaz Suvaroff" Torpedoed*

Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	27	4.25 p.m.	Dewa, Uriu, and Togo junior, join hands.	"And in co-operation proceeded to attack the Russian cruisers and special-service vessels which were scattered".
"	"	"	4.40 "	Four Russian battleships (smaller size) aided Russian cruisers.	"By this move Uriu's command was placed at a disadvantage for a short time, and had to fight at a disadvantage".
"	"	"	4.40 "	Russians began to head southward.	"Our main force, led by the armoured cruisers, pursued the enemy, but soon lost sight of him in the smoke and mist".
"	"	"	4.45 "	Suzuki attacks <i>Kniaz Suvaroff</i> with torpedoes.	"One of the torpedoes struck the port quarter of the <i>Kniaz Suvaroff</i> , and in a few minutes the great Russian ship showed a list of about ten degrees to port". Suzuki's flotilla heavily damaged by gun-fire.
"	"	"	5.10 "	Uriu's flagship <i>Naniwa</i> struck in stern.	Above water-line. She "had to suspend operations for a short time for repairs".
"	"	"	5.10 "	Enemy, north and south, in complete confusion.	"And was in a serious condition".

Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	27	5.30 p.m.	C.-in-C. Togo goes northward.	"And continued to search for the main force of the enemy".
"	"	"	5.30 "	Kamimura's armoured cruisers go south-west.	"To attack the Russian cruisers".
"	"	"	5.35 "	Kamimura's armoured cruisers pressing Russians from southward.	Russian rear fleeing north pursued by Kamimura, Uriu, and Togo junior.
"	"	"	5.45 "	C.-in-C. Togo sights the Russian special-servessel <i>Ural</i> , and shells her.	"At short range, and she soon disappeared beneath the waves". With her colours flying.
"	"	"	6.0 "	Dewa's flag-ship <i>Kasagi</i> disabled.	Proceeds to Aburaya Bay escorted by <i>Chitose</i> . Dewa shifts his flag to <i>Chitose</i> during night. <i>Kasagi</i> unable to fight next day.
"	"	"	6.0 "	C.-in-C. Togo sights six Russian vessels on his port bow.	"We drew near and engaged the enemy, broadside to broadside, steaming abreast". Afterwards Togo headed them.
"	"	"	6.20 "	Russian battleship <i>Alexander III</i> type, fell out of line.	"The effect of our gun-fire was more destructive than before, our men fighting with great coolness", says Togo.

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Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	27	6.40 p.m.	<i>Borodino</i> type battleship caught fire.	And went on burning till 7.23.
"	"	"	7.7 "	Kamimura's squadron sighted <i>Alexander III</i> .	At which time she capsized and sank. With her colours flying, with 793 of her crew drowned in her.
"	"	"	7.10 "	Store-ship <i>Kamschatka</i> sighted with machinery disabled.	And sunk by Togo junior. With her colours flying; 215 brave officers and men remaining at their stations, their ship their death-shroud.
"	"	"	7.10 "	<i>Knias Suvaroff</i> sighted with machinery disabled.	Attacked by Fujimoto's destroyers, fights her last "small stern gun," and is sunk by two torpedoes.
"	"	"	7.20 "	<i>Knias Suvaroff</i> founders.	With her colours flying; 830 brave officers and men going down in her. Glorious ending of five hours of combat, those on deck standing up to the last "small stern gun", those below damming holed sides and pumping out water. Heroic example for all sea-samurai.
"	"	"	7.23 "	<i>Borodino</i> explodes and founders.	" At 7.23 she was suddenly enveloped in white smoke, and

Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	27	7.17 p.m.	"Destroyers and torpedo boats began to press the enemy on three sides".	sank in a few minutes, apparently from her magazine exploding". With her colours flying, with 781 officers and men drowned. "And took up their position for attack. Seeing this the main force slackened its pressure".
"	"	"	7.28 "	Red sunset.	C-in-C. Togo turns eastward and signals rendezvous for next morning.
"	"	"	8.15 "	Commencement of night torpedo-attack on Russian main force and cruisers.	Yajima's destroyers attack van of main force and all the other lurkers rush in "simultaneously on all sides, and continued their most daring work till 11 p.m".
"	"	"	8.15 "	Battleship <i>Sissoi Veliky</i> , and armoured cruisers <i>Admiral Nahimoff</i> and <i>Admiral Monomakh</i> torpedoed. till Three Japanese torpedo boats sunk. Three tor-	"And completely incapacitated for further fighting and navigation".  "Were more or less damaged by the Russian fire or by collision, and had to

Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	27	11.0 p.m.	pedo boats and four destroyers: Cessation of torpedo attack.	fall out for a time. These boats suffered considerable loss in killed and wounded." Brave Russians' testimony: "The determination of these torpedo attacks was almost beyond description, and were in such quick succession that they could not be repelled."
"	"	"	Mid-night.	All Japanese torpedo flotillas searching for enemy.	One flotilla soon finds.
"	"	28	2.0 a.m.	Suzuki's destroyers sight two Russian ships.	"The flotilla immediately attacked the Russians and sank one of the vessels, which proved to be the battleship <i>Navarin</i> ."
"	"	"	2.0 "	Battleship <i>Navarin</i> founders.	"The ship was struck on either side by two torpedoes in rapid succession and went down in a few minutes". With her colours flying, taking down 652 brave souls.
"	"	"	Dawn	No mist. Grey sunrise.	Weather later bright and clear.

Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	28	5.20 a.m.	C.-in-C. Togo has air-signal from 60 miles south.	"Volumes of smoke visible in the East". War boilers ought not to smoke.
"	"	"	Later	Other air-messages from southward.	C.-in-C. Togo arranges to head off the oncoming Russian volumes of smoke.
"	"	"	5.30 a.m.	Admiral Nahimoff and Admiral Monomakh sighted; former about to sink, latter with a heavy list.	By converted merchant ship <i>Sado Maru</i> and destroyer <i>Shiranui</i> , and are captured and crews removed. Captors cannot keep the water under.
"	"	"	5.30 "	<i>Sissoi Veliky</i> sighted "on the verge of sinking".	Taken possession of by <i>Shinano</i> and <i>Tainan</i> , and crew rescued. Captors cannot keep the water under.
"	"	"	7.0 "	Uriu sights <i>Sviellana</i> and destroyer <i>Bystry</i> .	And orders Captain Arima of the <i>Otowa</i> with the <i>Niitaka</i> to chase and sink them.
"	"	"	9.0 "	Commencement of fight of <i>Sviellana</i> and <i>Bystry</i> against <i>Otowa</i> and <i>Niitaka</i> .	<i>Sviellana</i> fights on till she founders. Destroyer <i>Murakumo</i> joins at close of fighting.
"	"	"	10.0 "	<i>Sviellana</i> founders.	With her colours flying. Crew rescued.



Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	28	10.0 a.m.	Destroyer <i>Bystry</i> escapes.	Chased by <i>Nitaka</i> and <i>Murahumo</i> .
"	"	"	10.0,,	<i>Admiral Nah-</i> <i>himoff</i> and <i>Admiral</i> <i>Monomakh</i> founder.	Crews previously res- cued. Captors could not keep water under.
"	"	"	10.0,,	Destroyer <i>Gromki</i> sighted.	Destroyer <i>Shiranui</i> chases her and is joined by No. 63 torpedo boat.
"	"	"	10.0,,	One Russian destroyer sunk.	Dewa steaming north in the <i>Chitose</i> sight- ed and sank a Rus- sian destroyer; and joined C.-in-C. Togo at 11 a.m.
"	"	"	10.30 a.m.	Russian "vol- umes of smoke", being Nebogattoff's squadron, completely surrounded.	Being headed by C.-in- C. Togo and Kami- mura, and chased by Uriu and Togo junior from south- ward.
"	"	"	11.0,,	Surrender of Nebogattoff's squadron.	Being battleship <i>Nico-</i> <i>lai I</i> and <i>Orel</i> and coast-defence ships <i>Apraksin</i> and <i>Senia-</i> <i>vin</i> . These heavily damaged and no longer battle-wor- thy; hardly sea- worthy. Russian officers accorded the high honour of re- taining swords. Bravery's tribute to bravery!

Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	28	11.0	Russian cruiser <i>Isumrud</i> , of Nebogatoff's squadron, steams away southward before the surrender.	Chased by <i>Chitose</i> , is not brought to action, and escapes northward.
"	"	"	11.5 "	<i>Sissoi Veliky</i> founders.	Captors could not keep water under. Let us say, "Well done!" to Russian crew of <i>Sissoi Veliky</i> , which had been fighting the incoming water from the previous night. May their next ship carry fewer guns, more shot-hole stoppers, and many more pumps!
"	"	"	11.30 a.m.	Destroyer <i>Gromki</i> overhauled.	Commences to fight <i>Shiranui</i> and No. 63 torpedo boat.
"	"	"	11.50 a.m.	Destroyer <i>Bystry</i> runs ashore and becomes a total wreck.	Crew rescued by the Japanese.
"	"	"	Noon	<i>Gromki</i> fighting.	"On his guns being silenced, our boats captured him, and took the crew prisoners".
"	"	"	12.43 p.m.	<i>Gromki</i> founders.	Well done, <i>Gromki</i> !

Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	28	3.0 p.m.	Russian ironclad <i>Oushakoff</i> sighted steaming north.	Commences a running fight with the cruisers <i>Iwate</i> and <i>Yakumo</i> .
"	"	"	3.30 "	Destroyer <i>Bisdovy</i> and another Russian destroyer sighted.	And are chased by destroyers <i>Sasanami</i> and <i>Kagero</i> .
"	"	"	4.45 "	<i>Bisdovy</i> overhauled.	And surrenders to <i>Sasanami</i> ; has on board wounded C.-in-C. Rozhjestvensky and his staff officers.
"	"	"	4.45 "	Consort escapes.	Chased by <i>Kagero</i> till 6.30 p.m. Marvel is that weed-covered Russian destroyer should escape from clean-hull <i>Kagero</i> .
"	"	"	5.0 "	<i>Dmitri Domskoi</i> sighted. She fights magnificently.	Commences a running fight, being attacked from the eastward by Admiral Uriu and Yajima's destroyers.
"	"	"	5.10 "	<i>Oushakoff</i> overtaken. She fights, refusing to surrender.	"The <i>Iwate</i> and <i>Yakumo</i> invited the <i>Oushakoff</i> to surrender, but she refused and opened fire. Our cruisers responded reluctantly and sunk the Russian ship, rescuing some 300 of her crew".

Year.	Month.	Day.	Hour.	Incident.	Remarks.
1905	May	28	7.0 p.m.	<i>Dmitri Domskoi</i> has additional attackers, escapes in the dusk.	Admiral Urin, attacking from eastward is re-inforced by the <i>Otowa</i> , <i>Niitaka</i> , and three destroyers, which attacked the Russian from the westward.
"	"	"	7.29 "	Sunset.	
"	"	"	" "	<i>Dmitri Domskoi</i> , still fighting, disappears in the gloom	Is followed by the destroyer <i>Fubuki</i> , which continued the work with uncertain results.
"	"	29	Morn	Last of the fighting <i>Dmitri Domskoi</i> , her colours still flying.	"On the following morning the <i>Dmitri Domskoi</i> was found to have drifted to the south-eastern coast of Matsushima and foundered there. The survivors of the crew who had landed on the island were taken on board the <i>Kasuga</i> and <i>Fubuki</i> ". End of third and final round. Japan, 60 points ; Russia, nil.

The total casualties were, in the Japanese fleet, 116 officers and men killed, and 538 officers and men wounded.

To every man upon this earth,  
Death cometh soon or late.  
And how can men die better  
Than facing fearful odds

For the hallowed shrines of fathers,  
For the land loved of the Gods,  
Obeying Tenshi's commands ?  
Loved ruler of the state.

Who can tell the numbers of the Russian slain and wounded ? Of the crews of the tall and mighty ships, sunk or captured, but six thousand prisoners remained. And of the valour of the invaders Togo, in his high courtesy, speaks thus :

Their valour shown upon our crests to-day  
Hath taught us how to cherish such high deeds,  
Even in the bosom of our adversaries.

And so say all the world's mouths.

For the Russians lost 191 officers and 4,500 men.

May the lantern ships in July guide their souls to their loved land. May the sea-samurai, voyaging in the Japan sea, stop, fire the remembrance volleys and sound their bugles and wind their calls over their graves in the deep. Remembering that they fought their ships till no longer battleworthy, till no longer seaworthy, even unto foundering.

A mighty and glorious victory to Japan's fleet over a mighty and valorous foe who fought gloriously !

These Westerns who have followed the sea have given many opinions. Many are the "ifs" spoken. I for my part can only think that the mist greatly influenced events. (We know how the Vladivostok fleet escaped from Kamimura into the mist.) Also the nimbleness of the defenders. Also the arrangements of procession which enabled attacks on front and rear. This called the "Armada touch". Also, perhaps, superiority in use of torpedoes, these devil-weapons only injuring one side. Also that I think it very foolish to have so many wooden boats and other

wooden things to catch fire. And I, in my guilelessness, thought that smokeless powder and smokeless boilers were the rule in war-tactics, but a friend tells me that this latter was only for a time a fashion.

## CHAPTER XVI

### FIGHTERS AND THEIR FAMILIES

ALSO many other foolish things cross my mind. But as the secrets and mysteries of war-junks are only for those who have faced the dangers of the sea I refrain from talking of ships and turn to the more congenial subject of men ; preferring to talk of Togo's men.

Let already known records speak.<sup>1</sup> Here is the last letter of Warrant-Officer Nakazo Hitomi unto his wife Riyoko Hashimoto, eight years married, two children, this letter written in the offing of Port Arthur, now his will :

"Since I set out on the expedition I have never had an opportunity to engage with the enemy in close combat. This is what I regret above all things. This time, when the third blocking party was being recruited, I at once sent in my application, and most fortunately was selected out of innumerable volunteers. I regard this as a great honour—that I, humble as I am, should be sent on such an important service, and I am very glad that an opportunity has at last come for me to serve Their Majesties and my Country.

"Now I will do my duty at the cost of my life. I know full well that the honour of my family is very dear to you, yet let me remind you of it again.

"If you hear of the news of my death go you to our parents in the city of Okayama, and take

<sup>1</sup> The Japanese *Graphic*.

the best care of them in my place. As the pension regulations have been revised, you will have enough to keep you all. So, as this will not trouble you, let our dear little ones have a good education. Again I repeat, when you go home to my parents, consult with them and arrange everything for the best.

"I have no feeling of regret at leaving this world, and when you hear of my death in action, give a banquet in honour of it.

"Farewell ! 'Bravely and honourably falls the cherry blossom of Japan'.

"PS. Some of my pocket money is left. I send it to you".

Valorous Nakazo Hitomi, of the blocking ship *Sagami Maru*, going into the jaws of death, every wave, through all time washing Japan's coasts, will sing of your priceless ensample !

Here is the wording of another hero, Lieutenant Sosa, brave because he was not afraid to say he became afraid that his life would not be preserved for future devotion to Ruler and Country, he who took in and sank the blocking ship *Mikawa Maru*, having first put her at full speed and smashed a strongly rigged boom, and then, between two and three o'clock in the morning of May 3, 1904 :

"I let go the anchor and blew up the steamer.

As soon, however, as I entered the boat to return, life became suddenly dear to me, and as often as the guns flashed here and there, I thought of the danger of it".

Speaks Sub-Lieutenant Morinaga, another of the blockers :

"The boat I took to was full of holes and the water poured in mercilessly. Added to this the sea ran very high and we made but little way, while the enemy's shot and shell hailed round



us. Though escape seemed hopeless we tugged at the oars. She was filled to the gunwale and the water up to our waists ”.

And so the work of the sailors re-acted on the army, for at the crossing of the Yalu when fifteen men were wanted from two battalions to wade the river, every man, but fifteen, in those battalions was angry that he had not been chosen, and, says the brigade commander :

“ I saw now that there were many in my brigade who would not allow themselves to be beaten by those determined sailors who won glorious fame at the blocking of Port Arthur ”.

Then there was the sinking of the *Yoshino* just after three bells in the middle watch of May 15, 1904. Rammed by the *Kasuga* amidships, the night pitch dark, all lights in the doomed ship suddenly extinguished, the captain's first care to remove the portraits of Their Majesties to a boat for salvation, he and others of his officers standing on the bridge, the captain's command to shout “ Banzai ” for the Emperor, soon three hundred officers and men drowned, one hundred and forty saved, and this in a letter of consolation to his widow, Madame Sayeda, writes his brother officer :

“ I deeply sympathize with you, but yet allow me to say that it must be a great consolation to you that your husband's heroic end was a splendid example of a warrior's death and will surely inspire his posterity with pride of race.

“ Though Captain Sayeda endeavoured to rescue all the crew, he himself seemed to be determined to perish with his ship ”.

Of the crew of the *Yoshino* was Fireman Terumoto Takichi who had taken part in the blocking of Port Arthur and acted heroically. Says his father :

“ My son is now dead. My heart is full of mingled feelings of joy and sorrow ”.

Warrant-Officer Narimatsu Jutaro, earnest one of the Christian Cult, baptized in the Japanese Christian church at Yokosuka in 1889. Blown up when creeping for submarine mines in torpedo-boat No. 48. Worked hard in the cause of Christianity as a curate of the Amurabe Branch of the Tango Christian Church.

"Being so godly a man his home was a most happy and peaceful one, and the envy of the neighbours as the model of a Sweet Home. He would neither drink nor smoke, in accordance with the principles of Christianity, and whenever he had any spare time, devoted himself to reading the Bible".

Infernal submarine mines destruction to all. Even to whales. For there was that explosion in Possiet Bay not at first to be accounted for till a large dead whale was washed ashore two days afterwards.

Here is another letter from a young engineer who was with Lieutenant Sosa. Letter sent by way of *Sayonara*, writer wounded in that blocking episode :

"TO MY DEAR PARENTS AND BROTHER.

"If I lay down my life for my country at Port Arthur it will bring great fame to the Okano family, and by this means I hope to repay a thousandth part of what I owe in gratitude to my parents.

"I am therefore now determined on death. If I am killed in the fight, Dear Parents, speak of me as a filial son who fought till the last, and then I shall be only too glad to hasten to the other world.

"I pray, Dear Parents, that you will take the best care of yourselves and wish "Banzai" to our Empire.

"By the by, concerning the sixteen shillings I send every month I beg you will expend it all on the education of my brother Kiyomari.

If a blossom falls not gracefully  
It is unworthy of the name of cherry.

"My only wish for Kiyomari is that he will be obedient to his parents and, after finishing his education, will serve his country.

"OKANO YONEJI".

Then there was the sinking of the *Hatsuse*, first struck by one mine, all the crew working to save her for one hundred minutes, then struck by a second mine and engulfed in one hundred seconds. Many are the tales of heroism of her officers and men.

Other words from brother to brother :

"There is a saying that the tiger leaves his skin behind after his death, and man his name. I have been appointed to embark on one of the blocking ships this time and am delighted with this great honour, and hope you will all rejoice at my good fortune".

Coolness and intrepidity shewn by Captain Takahashi of the gunboat *Kai Mon*, she striking a mine in a fog, all hands coolly abandoning ship at his orders, all safely in the boats, all beseeching him to save himself, he remaining on board and going down with his ship.

So much for Togo's officers and men. How does the news come to, and how is it received by, the sailors' wives and families ?

Says one sailor's wife, widowed by the foundering of the *Hatsuse* :

"This morning, at 2 o'clock. I was awakened by a loud ominous knocking at the door, but, as we are only women and children now, I thought it imprudent to open the door at once. I inquired what was the matter. When I was told it was a telegram a light flashed upon me. I hastily opened the door and received the telegram, which was from the Naval Office informing me of my

husband's death. In spite of my previous determination I broke down for a time at this sudden ill-news. But I recovered myself when I thought of how I could soothe the sorrow of our sons at this sad news. I then lighted the lamp and showed the telegram to the children, and told them their father was dead and that they must on no account shew any signs of distress.

"Before long the newspaper was delivered. Our sons scanned it in eager haste and then said, in tones of deep disappointment, 'Father did not die in the fight but through the sinking of his vessel'".

I must refrain from chronicling talks on the doings of the Japanese army. To do so would require a River Thames of ink. Of the siege and final capture of Port Arthur one might long dilate, almost each minute giving examples of heroism in besiegers and besieged. Most intricate resources of civilization brought into play, including rock-drills. Perhaps had previous arrangements been made for tunnelling and so to make one immense volcano of the place loss of life might have been smaller. As it was old Major —, hoar-head, drawn from retirement to resume active service did good work. Perhaps some day fluent pen will narrate events from bell to bell. From the time when "our army commenced operations on May 22 as pre-arranged", Japan's soldiers have behaved—as Japan's soldiers. Were they shelled they picked up shards and measured them and found the calibres of the guns firing those shells, and from this opined the extreme range of such guns and used this information. Not only noting calibres but also deducting actual type used. Then their peace-time-gathered information told them length of gun's throw.

There was the crossing of the Yalu river. Nude soldiers wading first under fire to sound the way. One

of them, dressed in little but his skin, landed, "went for" a Russian soldier with a club and deprived him of rifle and bayonet. Other nude ones swam over and captured a Russian troop-boat, and "they all returned safely, treating the Russian shot and shell with absolute contempt".

But Russian shot and shell, and barbed wire, and land torpedoes, were heftier tasks a few days afterwards at Nan Shan, where the Japanese infantry approached to within two hundred yards of all these, then charged and were all shot down within twenty-five yards of the enemy. Their way through some of the entanglements having been cleared by thirty "Determined" engineers crawling on their stomachs and attacking the barbed wire with axes.

The same "Do or Die" feeling prompted those in the *Kinshu Maru*. They found they could not "do", therefore they resolved to "die". Leaving port at 6 p.m. in a dense fog, this lifted at 11 p.m., the moon shone out and soon they were surrounded by three warships and two torpedo-boats, at first taken to be friends. Several officers boarded the Russian commander's ship to negotiate, and did not return. The crew of this merchant ship surrendered and left her. The soldiers would not. They were given an hour to consider, after that the ship would be blown up. At midnight the beautiful moon of April 26 shone on all, far and near. An hour passed during which Quartermaster Washi, obeying the orders of Captain Shiina burned all secret maps and notebooks. Then at 1 a.m. came a torpedo. Their captain then told them "all hope was gone, each should take the step he thought best".

Then the officers retired to their cabins, doubtless died in the honourable way, serene that the ship was sinking and that their remains would not fall into the hands of the enemy.

Having received their officer's last command Sergeant Kurisu and Corporal Horisaka shot each other. Sergeants Okana and Irie and several soldiers, with eyes fixed on the bright moon, committed suicide. Corporal Hashimoto came on deck with sixty soldiers, and poured volley after volley into the enemy's warship, their guns responding, but silenced for a time by the rifle fire at three hundred yards.

At 1.40 a.m. came a second torpedo which sank the ship in about twelve minutes, the rifle fire kept up till foundering.

When these valorous ones gave three "Banzais" for the Empire, and were engulfed singing their regimental song.

About sixty soldiers managed to save themselves in boats and reached Japan, steering by a small compass which second-class Private Seki happened to have with him.

An exemplification of preferring death to yielding. So also of the soldiers in the *Hitachi Maru*, and *Sado Maru*, both ships in company surrounded by the Russian warships. Intimation to the Russians that the non-combatants such as the crews and civil passengers would surrender, the soldiers preferring death. The *Hitachi* sunk leisurely by torpedoes, some of the army officers killed, some committing suicide, among them Ensign Okubo, who wrapped the honoured flag of his regiment round him, committed Hara Kiri, and leaped into the sea with his revered sword and the banner.

The *Sado Maru* much torpedoed and seemingly about to sink, the army officers assembled, to them for the last time, a libation and final drink of champagne, this to be their last act prior to self-suppression; their faithful soldiers' report that the good ship seemed averse to sinking; postponement of the self-destruction act; ship drifts and rescues survivors of *Hitachi* (enemy

having departed, Kamimura in their backwater) and the survivors eventually rescued.

Survivors' eulogy of a brave and admirable coolie, name Urabe, who shot himself with a revolver rather than incur capture.

Even if wounded unto death and suddenly prostrated, all in the field obeyed the wise previous arrangement which enjoined that they should hand their ammunition to those unwounded.

At times too, as at Kin Chow, a little deception aided, as, for instance, by unstrapping knapsacks and leaving them on the ground in regular order, these receiving the fire of the enemy while the company went forward in short rushes.

And did ever an army take the field so well prepared to keep out of the sick list? For it is not the three thousand pounds of lead which it takes to kill or wound a combatant that does the most harm. The microbe is the lurking slayer. Therefore the utility of each soldier studying his manual, "Remarks on Sanitary Affairs at the Front"; therefore also the constant supervision of his captain to see that each soldier has his small pill-box replenished, pills of virtue to keep his internals war-worthy.

No need to bother about himself when wounded, except to hand out ammunition, for ambulance party went well up to firing line, and record of stretchers struck by bullets and shell shards is very extensive. Ambulance men also severely suffering.

Necessary always to be as healthy as the tiger, and with the tiger's tenacity in fighting. There was that gate at Kin Chow which had to be blown up. Sixty engineer-soldiers undertook this task, went through with it in serene sedateness, fixed their petards in proper form with no undue haste, enemy from above not only firing rifles but heaving stones on to them; result, gate properly blown up, the six survivors glad

they were spared to blow up more gates when necessary, fifty-four dying with "Banzai" from their tongues.

Then there was that defence of Anju Castle in Korea by the seventy infantry and a few coolies. Ammunition much husbanded by defenders, who frequently raised their caps on their bayonets, thereby causing enemy to waste ammunition harmlessly, also letting rescuers hear noise. Coolies aided in repulsing charges of the five hundred Cossacks with clubs, or swords, or anything handy. Rescuers soon drove away unwounded of the Cossacks.

Spies on both sides were many and had short shrift. Blue-eyed Russian in Chinese dress in company with real Chinaman looked as if both were spies. Therefore both gyved and investigation made, and story revealed. The Russian soldier had robbed a Chinaman of his clothes, thrown away his uniform, and donned them. He met another Chinaman and managed to explain that he was "wishing to go to America." And would the Chinaman "show him the road to America?" Chinaman saw blue eyes and thought to get reward, so he went with Russian, on road to America, and arrived at Japanese head quarters, and instead of reward was manacled. Then guileless Russian explained how apparently friendly Chinaman ("Ah Sin was his name, which I will not deny, in regard to the same, what that name might imply"), professing to show the road to the land of the free and the home of the brave had basely deceived this poor peace-at-any-price Russian. Then laughter's house very full at headquarters.

But let not this one wanderer be thought to represent any but himself. Mountains of mountains of praise can be given to the brave Russians. They fought so that very, very great was the glory of those who overcame them. The reason of the defeat of one



and the victory of the other is yet to be told. Briefly it looks, to one who knows not of war's arts, that it is always safe to be able to concentrate three weapons against one, and the whole art of manœuvring seems to consist in previously arranging such concentrations.

Many inkstones will be worn thin, many ten thousands of brushes used, to write the histories of movings and of gallant attacks and desperate defences at the places where the myriopod armies of both combatants met. Of Port Arthur alone a page for each minute of its gallant defence might be given. Nay! Two pages! One for the attackers, one for the defenders. And by-and-by grey beards may meet, of those who were outside and of those who were inside, and each will accord to each praise for valour. Of those outside moving tales will be told of comrades who went to certain death anxious that their bodies should form parapets, or even walls, for the besiegers to mount; of those inside many will be the tales of gunners remaining at their guns till the last expiring man fired a last shot, of infantry emptying their pouches, and the pouches of the wounded, and awaiting amid a hell's hail of bullets for the besiegers, so to cross bayonets. Perhaps the cold-blooded arm-chair critic will tell of useless loss of life in stormings. Stormings fated not to succeed because those immolated were too few, even he may tell how more easily they could have been successful. Perhaps he will tell of neglected opportunities of defence. But the shallow grave, the know-all, is always a man of ten thousand "ifs".

Even I in my ignorance have wondered why the rock-drill, and the underground mine were not more used. Also I proved that, as at the siege of Sevastopol, high-angle fire would have caused speedy surrender (though the glorious defence of Sevastopol tells of doughty valour seldom equalled), until a mechanical friend pointed out that though arrow-heads, and

spear-heads may be greased yet the bow-string wears, and a large gun wears more even than a bow string, firing fewer shots, then useless. This shows that, in such matters, I have the mind of a hare-horse (mule).

Of the movements of those who streamed northward and westward from the Yalu, after crossing the seas from the Eight Islands, from the Silver Sand Shores, from the Islands of Burning Patriotism, to meet those from far-away west, to meet those warriors called of old by the Turkish word "devils" (so says my western friend), "Cossacks" hight, many warriors of many tongues and races, who can write their clashings? Wondrous was the gathering. For who could have dreamed that such a narrow iron-way could have carried men, munitions and messing, covering the land as if all the starlings in England had congregated round mountains of mountains of food. And then the meetings. But in my foolish mind it generally seemed that it was not often a meeting of far-flung-battle-lines so much as of the tree squeezing the wedge; or as if carefully watching the tide, stealthily heaving the seine, hauling in as if by magic, and the cod full; or as right and left handed mowers beginning apart and working to meet; or as those of old apparently fleeing their pursuers ambushed. But all this is my gathering of wool, I only being an occasional guesser at the war-terms used by war-lords and often also not knowing their meanings.

And so I say no more of war.

And can only jot impressions of peace negotiations as from one who knowing of games of forfeits only as in childhood's days practised, the small slap with the battledore, the inked face and other harmless inflictions, yet also knowing of history in which great nations having unstrung bows the loser has to pay costs, much wondered I that deviation from old-time practice was urged by mighty Russia. One would think that

having made them of the Crescent, also them of China, to pay when ceasing war with them, as also at one time Japan, one would have thought that the loser would "pay up and look pleasant". (Though history tells us that sometimes after defeat victor insists on taking handfuls of millet from defeated one, yet all the world would condemn victor who insisted on well wetting his hands before grasping millet.) But apparently ways of diplomacy are varied, therefore much rejoiced I when Great Japan magnanimously forewent demanding gold, her far-seeing statesmen, as if possessed of second sight, having views of since-happenings which were then their forebodings. And so we must hope that this great magnanimity will be conducive to very long peace between lately foes. But we may be sure that Japan will not cease from making arrangements for the-might-happen, and should she again unsheath the sword and string the bow much as "previously arranged" will happen, and the hills and rivers will again tremble, in places chosen.

Thof it behoves every lover of country to take interest in war-forces of his own and of other countries and fill his mind's house with all he sees and hears, afterwards chronicling with brush on paper roll, yet I think such record of England's war-forces would be difficult to rightly write. For their early, middle, and later history shows varied views of their defence-readiness. The fogs of these islands seem long to have been a defence, even as the mist in the Japan Sea aided Japan's sea-forces. To compare war-forces of the Eastern and Western islands is very difficult. Briefly, Japan's war-forces of to-day are the direct children of ancient ones of the Bushi Way. And England's ?

## CHAPTER XVII

### COMPARISONS

LET us moralize of the peoples ! I think both groups of islands were occupied at successive times by "undesirable aliens," who "jumped off" the main land stretching from France to Korea. I put aside the fiction that the Japanese are the remains of those who once inhabited a vast continent where now is the Pacific Ocean. I put aside the idea that they are the descendants of those who erected statues on Easter Island. Because, apart from the Ainos, the Japanese always used steel. And as steel was invented somewhere in Asia, therefore the Japanese "jumped off", and brought their trusty swords and spears and arrows with them. And steel arrow-heads will always conquer flint or shell arrow-heads as used by Ainos.

Whether Tubal Cain got tin from these islands I cannot gather. But it was the tin of Cornwall with other products, including oysters, pearls, and fair women slaves which tempted conquest. Ancient Britons fought well, always fought parochially, never Imperially, therefore were conquered by Latins. Latins had to clear out, then came Jutes. These were of the samurai cult, their chiefs of the lineage of Woden, God of War, whereof in direct line is the King of this Realm, very good fighters, cherishers of wives and daughters whom they kissed, and long-time they waged war with earlier inhabitants.

But really the atmosphere of these islands seems to engender "frog in the deep well" state of mind.

(Does not the Sanscrit say that frog in deep well has but little knowledge of brilliant effulgence of Heaven's orbs?) Therefore soon did Jutes, and Angles, and Saxons begin to think, and act, and fight parochially. Therefore again conquest by Norman King and his 60,000 soldiers of variety. After that, establishment of Norman Dai Miyos and of samurai so that each Dai Miyo held land on condition he provided samurai. Then again many ingredients, and many fights, till at last samurai were abolished, land-owners no longer provided fighting men, and Elder Statesmen, obeying loud cries of Common Statesmen, had to advise King not to have any soldiers at all. Compromise was made by Common Statesmen agreeing to provide wages for soldiers each year. Because Common Statesmen have power of purse.

And so now families of ancient samurai are just ronin, wave men, masterless men, men blown by the wind, each for himself, no clan cohesion. Therefore to obtain soldiers, old and well-fed soldiers are sent to towns and hamlets to endeavour to allure young men to army. Not necessary to send well-fed police constables to allure to become peace-wards. Therefore for one police-ward required there are three candidates. Not so for army service. How strange! This so unlike Japan!

Also officers for army and navy obtained differently to Japan. If English system prevailed in Japan, Japan would have no officers. English system not understandable. Officers obtained from perhaps ten per cent. of families of the country. Generally must not only have large private income but must spend it, in addition to pay received, in regiment or ship.

Contrast being that officers and men of Japan's war-forces are: "Satisfied to give their talent, their strength, their utmost effort, their lives, for the simple privilege of obeying a government that still accepts all

sacrifices in the feudal spirit (Bushido), as a matter of course, as a national duty". Viewing this from amidst these islands and peoples this is indeed a wonderful contrast, this patient heroism of many tens of thousands of Japanese patriots, there being more than one thousand thousands who were lately engaged meeting the enemies of their loved islands.

Contrast is still more bewildering when regarding private soldiers. From noting in my quiet way efforts of be-ribboned sergeants to obtain recruits (very lean some of these recruits), I turned to near man of the people, or rather youth, wearing red coat of war, he a shiner of boots. Asked him as to his bent for the fighting forces. Learned that he regarded service in war-ships with favour because, when ceasing war service, the ocean warriors "Don't have to carry no boards". And indeed the cast war-man, he of the straight back and head-erect-walk, who has given his young years to the defence of this mighty realm, is often a piteous sight. Thus there is no marvel that cast war-man often views with great envy the humble, but useful, sweeper of streets in constant work at good pay.

And yet there have been times in this kingdom's history when all the youth has taken arms willingly. Indeed not long since such was the case and many left peaceful occupations to wage war; but I am prone to think system of Europe's greatest warrior is the best, not only warrior but great statesman, he who roused and raised his beautiful country till it was peerless among nations, his disposition as of Hachiman, God of War, combined with wisdom of Kung Foo Tsze, words of latter: "Not rank, title, nor nepotism should influence bestowal of public office. Worth, merit, and ability only should qualify for public office which should be open to all".

Napoleon's words to his recruits: "Work with  
H.H. s

the knowledge that in your knapsack there is a marshal's baton ! ”

Sometimes in English army and navy indescribable influence known as “social status” influences office. I believe this cry, raised by men of mushroom ancestry, is being gradually suppressed and perhaps, by-and-by, for the sake of getting fighters equal to those of the best fighters in English history, the soldiers of Oliver Cromwell, the wisdom and discernment of O.C. may perchance have descended, or been re-incarnated, and then the war-worthiness of this realm's forces will no longer cause misgiving. All this from mouth of English friend, who tells me that affairs of war samurai are of little moment to Common Statesmen, often but one in sixteen attending to discuss martial affairs of nation. Friend also says that only Napoleon's plan can save this nation, as it has become the fashion to regard fighting as a “commercial transaction obeying the laws of supply and demand”, therefore a matter of money only. Very sad for a once powerful nation so to have deteriorated in the samurai idea ! Next plan will be to put out all fighting to contract. Lowest tender accepted less five per cent. for spot cash.

Many are tongue-ploughing and teaching that conscription must be born here. At which the remaining ninety per cent. of the families say that till the old time Jutish system blended with that of Oliver Cromwell is re-introduced they will have nought of conscription. What is called “middle class” man, having sturdy sons wistful of becoming nation's defenders, finds that he must provide each son with an income ranging from that of lieutenant-colonel to general in the Japanese army so that son may become officer in army or navy. This very curious. Also my Jutish friend says that policy of English Government is to encourage immigration of aliens so that these aliens may supplant present workers and so cause England's sons to become fighters. But this is a very difficult matter to talk of.

Perhaps it will be good for England to adapt Japan's system where all the fighters earn their pay and live on it. For fighting men should learn to avoid luxuries and learn to be content with a diet of rice, dried cuttlefish, and baked sweet potatoes.

Hear the words of the present Tai Kun of the engineers of this island, he a belted knight, sword-tapped by his August Ruler, his reward for the strenuous life, Sir Alexander Binnie hight :

" Looking back at the past history of engineering in this country I find that its advances have always been due to the talent, to the industry, to the perseverance of its professors. The most pronounced failures that I have seen amongst the younger members of my own profession for the last forty or fifty years have always been due, apart from individual failings, simply to the fact that those young men in the early history of their lives were endowed with a certain minimum of independence, either from endowment by friends or inheritance from their fathers. I know of no more detrimental influence that can possibly assail the younger men of my own profession than that they should enter upon life feeling that they are independent, and when that great motive power which has done so much for our race throughout the world—I mean the spur of necessity—has been removed. What applies very strongly to individuals applies also to societies and to the body politic. . . . Men if they are worth anything must depend at all times on their own sterling worth, their own sterling merits ".

My English friend tells me that same opinions are held by all middle and lower class men in England when regarding fighting forces, and though tongue-ploughers say " Be a conscript with a poetic name ", yet does ninety per cent. England not prefer to become and remain a second-class private. And this is all I can learn of the hired fighters of this realm.



There exists however another potency in the citizen soldiers, men who at not a little cost of time and money voluntarily qualify for war-service. These are they who saved the British Empire from defeat when a few years since it was attacked and, as usual, met that attack with the sure and certain idea that it would be "only a walk over". Failing the freely rendered services of these citizen soldiers from far and near lands the result of the fighting might have been utter defeat for the hired braves of England.

Curious system in England! Young man may become Common Statesman, even Elder Statesman, may aspire to, and attain to, many high offices very near August Ruler and yet cannot become ruler of one thousand war-chariots, nor leader of war-junks, because even though able to draw bow of two arms' strength ride the most fiery dragon horse, shoot rifle and kill bee, sail with lee gunwale under, drive steam engine till chimney is white-hot and engines are working so quickly that they appear blurry still, forge swords of strength to cut through a horse, knock-down bullock by strength of fist, sound in body and of great endurance, of gladiator stamina, yet withal cannot become gold-spur fighter, because banking account too small.

Therefore is Japanese system far superior, because obeying wisdom of Kung Foo Tsze.

## CHAPTER XVIII

### CONJECTURES

"ON-YO-SHI mi no uye shiradzu"—"Fortune-teller of his own future knows not." The astrologer, gazing at the moon and stars, forecasting the destiny of the nation, may find himself floundering in the ditch. Will the spirit in the crystal speak the truth? (Cult of these Westerns whereby in times past by means of religious incantations a spirit was made to appear in a crystal at will, "in faire forme and shape of a white angell, a greene angell, a blacke angell, a man, a woman, a boy, a maiden virgine, a white greyhound, a divell with great hornes without any hurt or danger of our bodyes or soules, and truly to informe and shew unto us true visions of all things in that crystall stone; in the houre of lead to bind or inchant; in the houre of tinne for peace and concord; in the houre of iron to marre, to destroy, and to makesicke; in the houre of gold to bind tongues or other bondes of men; in the houre of copper to increase love, joye, and good will; in the houre of quicksilver to put away enmity or hatred and to know of theft; in the houre of silver for love, good-will and concord".) Watching the tortoise, does he not tell us of coming weather? Do not men shape destinies? Suppose fish are not plentiful in summer months, weather very dry, then do fisherman go in long canoe at Nagasaki, strip to waist-cloth, and to the music of the three pleasant strings and the gong, their sun-burnt bodies move in quick unison, their paddles make rainbows, the canoe is as swift as the

stork, soon, perhaps in a few hours, their nets are again full. Does not talking even shape destinies? "Gossip of the absent his shadow appears." If the feet are rubbed together in anger cannot one foresee near quarrel? "From under our feet the bird flies away", foresight of bird. Steal a fox's cub, does not the mother have revenge? Though a bird flies and leaves no trace, does not one hear the scream of the flown eagle? In the dark spring night does not the smell of the cherry-blossom tell nearness of tree-trunk? If you do not hear sound of watchman's clappers at night do you not wake up and chide sleeping watchman?

Though there may be men who think they can dam the ocean with the hand, and others who say the ocean can receive all the dust, yet others remember that "dust piled mountain becomes". "Though one has a thousand yen horse a horse-doctor cannot be dispensed with." Good to arrange therefor. Is not he who sleeps in the day-time conjectured to be a thief? Therefor have a rope ready. "The belly cannot be exchanged for the back". Therefore soldiers various, or war-service not properly performed. Can men be different to animals? Must there not always be a ruler? Even in the village that has no birds the bat regards himself as King. Does the hired-by-the-day man care for his master's concerns? And yet all workers should, for all depend on all, even as ice comes from cold water, cold water from cold air. When the felon seals his confession with his thumb nail does not conjecture of his guilt cease? "Kuchibiru Yaburete ha samushi", "Lips broken teeth cold", needless to conjecture. Shoes are shoes and caps are caps, therefore "Though even shoes are new they serve not to cover the head". Is it experience or conjecture which tells us that "Unsown seed sprouts not", or of the fate of the crow who imitates the

cormorant ? Does not the snake charm the toad ? Does not the pack-horse crop the althea by the roadside ? When violence reigns does not reason immure itself ? Does ever poverty overtake diligence ? Even though a wolf wear the dress of a Buddhist priest is he altered ? Is not pleasure the seed of trouble ? Is not good medicine bitter to the palate ? Is not quartz the mother of gold ? Does gold rust ? Is not the iron scraper the mother of the sword ? Does not steel rust ? Does not the absent one daily become more distant ? Cannot a blind man carry a child on his back and so go rightly ? Are not all colours formed from the five colours ? Is it not better to have a servant who is a thief than one who is miserly ? Is not going too far often as bad as not going far enough ? Is not the best thing in travelling a companion, in the world kindness ? Is not a cat a fed-by-the-hand tiger ? When one is hungry nothing tastes nasty. And so I might write on, bata-bata, biri-biri, boki-boki, butsu-butsu, dara-dara, dosa-dosa, gara-gara, gata-gata, goro-goro, hita-hita, kachi-kachi, pachi-pachi, pera-pera, poku-poku, quoting old saws, and trying to form conjectures for the near and for the far future and even claiming gift of seer.

To conjecture trend of affairs in the Orient is not very difficult. Judging by its past history of thousands of years.

The three ancient empires India, China, and Japan, are their destinies to differ with their past ? Heterogeneous India gives, and has given, many lessons, principal being that it is not the writing-brush which governs destiny of nation but always the sword, spear, and bow. Writing-brush may do well in putting on the roll for all men to read how that living parochially is folly and living imperially is salvation, but it is the sword which finally governs.

Ofttimes I wonder if any but these English could

have ruled, say rather guided, India as now is done. One secret being that the rulers, or guides, learn the languages. Another that they do not become rich. Another that they wear the bright jewel Integrity. Another that their samurai are all in accord with the ancient samurai of that realm, and the blend may again cause a gulf-stream of conquest, should conquest become necessary in order to avert menacing undesirable. For India with its fair, fat lands and many products has always been a Naboth's vineyard; as it has been a centre from which went forth conquerors. Much is to be admired in India, and it would teach the world could better knowledge be given of its very ancient samurai cult, older than, thus elder brother of, Bushi Do. Very curious is it to know that knowledge of the Way, of the teachings of my Lord Shaka Sama, Gautama Buddha, should have come to these English from Japan. All the world now knows that one of the first acts of Japan's wise ones when renewing intercourse with the Westerns was to spread the knowledge of him who is called the Light of Asia. Since that time others have told of those heathens (Who in their blindness bow down to wood and stone!), so-called, and these English are gradually learning that the aforesaid are not men of the heath at all, but many of them right good fellows whose way of life it would be well to imitate. Especially does one, he of the Man Ji seal, tell all the world of the British of the mind workings of the samurai of India.<sup>1</sup> And so long as the common statesmen of these islands do not destroy this samurai class the future of India is assured, for in the multitude of bayonets there is great

<sup>1</sup> Each of his books of 10,000 words a chaplet of 10,000 pearls. Pearls of speech mind-stirring and mind-lulling. Teacher of the lisping child, of the youth, of the warrior, of the hoar-head; heir of the brain and writing-brush of Kung Foo Tsze.

wisdom, and he that refraineth from providing war-like stores is unwise.

Turning to China these say she is "waking up". China has always been very wide awake, but has been in the habit of "taking it lying down". Meaning being that her wise statesmen have always calculated probable effect of great battles, probable numbers of killed and wounded, and found that massacre of peaceful ones by invaders is the lesser evil. China has been lying down for long time, but has not been asleep. Her Intelligence Department is very varied. Each coolie who has left China, with many others, and gone into far lands, has sent back reports of those lands and people, so that China's knowledge of the Westerns is far greater than Westerns' knowledge of China. And a blend will ensue which will astonish the Westerns. Perhaps in the near, perhaps the far, time. For remembrance of intercourse is not blotted out. Very good thing when this comes about. China's fighting-men have no reason to regard themselves as nidders. Much may be written of their within-memory fighting which would thrill even Western samurai. As fighting men, man for man, they are second to none. This apart from the great art of war-chess wherein skill is shewn, not by man-to-man fighting but, by arranging three to one fighting, and this repeated, in detail. Oftentimes I tell the youth of the ancient samurai of these islands, these poor but proud, these well imbued of one of China's most sacred cults, the continued life of rectitude so that one's actions may not dishonour one's ancestors, I tell them to go to China to well learn the language and to take service in China's war-navy and army. I augur that that would be a very happy blend. For many mouths of many lands have acknowledged, with just a tinge of jealousy, that the English officer can make himself a leader of the fighters of strange tongues the world

over. For which it is necessary to view the periodical gatherings, in the great city of London, of war-men of all colours and tongues, all serving the Reverend Ruler of this realm, comers from Wei Hai Wei to Esquimalt, and from the Arctic to the Antarctic. A sight which gives to think.

Indeed this quickly established identity between the English gentleman and older races is a thing to marvel at. Thus there was wisdom in that proposition, made some years ago, that one such should be invited to become the sub-ruler of Formosa after its rape from China, it being urged that such a plan would smoothe many difficulties.

And many would rather see this export of young secular Englishmen to China than the present export of missionaries. More men of the Charles Gordon type. Even of the Jack Crawford type. Jack Crawford, sea-samurai, learner of the ancient tongue of the Middle Kingdom, tongue as used by sailors of China's coast, including words of strange oaths such as men of the sea do well understand, he, the alien and his native crew of Chinese in the war-junk a terror to sea-banditti. What of that legend of war-mandarins of war-junks which, in '59, in conjunction with the Taku forts, beat back the British fleet with great loss? Legend which says that in the following year said war-junks were captured and in the mandarins' cabins were found—clay pipes and sweethearts' love letters written from places in the West.

So it is not hard to conjecture that China has not been asleep, is not likely to break up, but is very much more likely to become like Pharaoh and stand upon her feet and play the game, and maxim all her foes, just like all the Westerns do. Therefore should she import Sergeant What's-'is-name. Also Jack Shaloo. These no relations to Corporal Stick; not even able to drop shooting iron and write short poem on

surroundings, just of the breed bruiser with the artfulness of several monkeys, also with eyes which quail not before high office samurai. (Those of Peking will remember in the mentally-aberrated Harmonious Fists' efforts how Second-class Private What's-'is-name looked like "downing" that mounted officer of, to him, alien speech who raised the whip of chastisement. Therefore non-quailing eyes caused whip to be lowered in peace.)

But China must begin to have in view great principle of wise Li Hung Chang, Reciprocity to wit. She cannot expect that the Westerns will any longer establish law and order in, but yesterday, No Man's Land and permit hordes of Chinese to settle there and amass and transmit fortunes to China. Thrift and the Simple Life are very pretty to contemplate in the abstract, but whites do not like such competition. So China must be content to have just so many of her workers in the lands of the Westerns as there are workers of the Western race in the heart of the Middle Kingdom. Brusquely expressed in English (as my English friend suggests) China must no longer "knobstock" the Western workers. Very curious! Western word "Knobstick" written in Chinese characters "White Man"; properly qualified worker, member of workers' guild written "Black Man". This no relation to Western "black leg", latter a man who through perversity forsakes his guild, provides not for old age and is like a "blown by the wind" man. This also English friend's description. And so China must practise Reciprocity, even in teachers of various cults to the young.

And above all remember that the wolf prefers lamb to porcupine. Many of the samurai of these islands have often expressed to me their great hopes that China will "rouse up", and become as the strong man armed who thus keeps his house in peace, for



long-time has the world sighed for such a powerful monitor. Monitor who would say to petty nations, "Cease your wranglings and ambitions, cultivate the soil, obey the hests of your religion!"

Perhaps that day will come.

Such a benign monitor might also actually find the North Pole, and then, when found, exile all the disturbers of peace occupying high places among nations. Fit warning to others who long to blow the war-conch.

China should remember the nameless horrors of the last appearance of war-men in Pekin, and teach young China to stand upon *his* feet and play the game. Remembering how at that time young China, a few of them, were as if in another hell, worse than all the one hundred and twenty-eight hells.

China made great error in ceasing to train sea-samurai such as were in the "Yang Woo". Bright and intelligent and zealous the pity is that there were not some thousands of such. They and their burly crews would have kept foes from China's coast. Many of them approaching the lofty stature and stamina of him who was called by the Westerns "Lang Ki". His war-fitness, as one in number, quite equal to the best of the Westerns. But the abolition of that system of training sea-warriors is a page which it is not good to read, legend saying that it was due to the folly of the West paying no heed to the cherished belief of the East.

Albeit that war-mandarin is no friend of his country who provides "make-believes", whether of ships, weapons, or men, he perhaps prompted by intellectual pride which gives the deaf ear to other earnest well-wishers of the country, the latter vehemently opposed to the acceptance of the lowest tender, whether of means or men.

And so it is not difficult to conjecture that China will again turn to the wisdom of the World's Teacher,

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and, seeing how she has suffered, will cultivate efficacy and efficiency of war-means and thus the fair land will have peace, and the Westerns will live in harmony with her. If not, not.

Listen to the wisdom of gone-before mouths :  
“ Superlative happiness attained to be wary of unplumbable sorrow ; living in peace contemplate danger ; elder and younger brothers not in agreement other men will injure (this very true of a nation) ; if the water is ebbing fish have no cause to rejoice ; danger existing is not so good as foresight to avert it ; when disease comes we seek medicine, far better to take care of one’s self, so ward off disease ; great folly to say this morning, having wine this morning let us carouse, to-morrow’s sorrow, coming to-morrow, may be borne to-morrow ; even as words without sincerity words useless are so diplomacy without guns diplomacy useless is ; for the day-dawn’s condition may not last till evening, the sunset’s condition may be altered before the fifth watch of the night, and the fortunes of men and nations are as uncertain as the winds and clouds of heaven, therefore prepare for all weathers and human workings ; being unprepared for war is like “ planting misfortune ” ; distant water serves not to quench a fire ; not attending to small matters finally involves in trouble great moral excellence, (therefore would it be foolish to make all warriors do all warriors’ duties, the musician who can play all the instruments of a band is apt but not clever, the thick-lipped big drummer cannot play the cornet, the lascoed-in-the-streets man can never become a craftsman, the archer is not a blacksmith, the carpenter eschews boxes of tricks called combination tools, preferring “ one job one tool ”, the man of one book or one craft is preferable to the literary dustman or the hydraulic-jack-of-all-trades, therefore all guides of the state, whether in peace or war, must remember that

provision of inefficient details, whether of men or means, is deserving of disgrace or even death); nor can they plead excuse, for "seeing the right thing to do and refraining from doing shews want of courage; and though wisdom governs workers yet workers nourish and support wisdom in high places; indeed all are dependent on all, therefore when donning clothes one remembers the labour of Princess Ori, the weaving princess, daily eating the three meals one remembers agriculture's husbands' hardships; bright wisdom of governance is shewn by making the Empire as secure, in danger and difficulty, even as the pine and cypress which can withstand snow and frost; remembering that to enter the mountain to seize the tiger is not difficult, but opening the mouth and pleading and obtaining the support of men, or nations, is difficult; indeed if not seeking assistance every one is willing to aid, if you do not wish to drink the price of the wine is of no moment; remembering that modesty acquires advantage, puffed up arrogance incepts ruin; remembering too that time flies like an arrow, days and months are as a shuttle, the shuttle of national defence must be ever moving, warp and weft, however dainty, must be strong as woman's hair; also remembering that a single silk hair not can perfect a thread, single tree does not make a grove, bows useless lacking arrows, guns silent lacking cordite, engines and petards useless lacking the engineer, ship founders lacking proper craftsman to stop the leak; that though it was said of old that raped riches or lands become as snow when hot water is poured thereon or as sand-banks heaped by the waves, yet often there is meantime nought left but for the simple people of China to fatten on the Western wind, this very poor feeding; therefore is that man, or nation, safe who by intelligent anticipation is able to meet misfortunes, sudden, whether burrowing, whether entering door, whether flying

through window ; and though no medicine can prolong years received from heaven, even of minister of Son of Heaven, though money can never purchase virtuous ancestry nor virtuous posterity, yet can money combined with rare gem Patriotism (Is this a forgotten cult in China ?) go far towards handing down inheritance of fair lands, of hallowed shrines, of graves of household, intact and unsullied by Western foot, to the yet unborn ”.

Not for China's statesman to sit and soliloquize that “ one root of grass has one root of grass' dew to nourish it, nor that forests' birds have no garner but heaven and earth are broad, not for them to say the not-arrived do not hope for, the past-gone cease to regret or regard, not for them to become as many in these islands who in the time of nation's danger and difficulty tear their skins and moan, ‘ Alas, consols have fallen ! ’ not for them of the great brains and long finger-nails near The Solitary One to say the limitless four seas surround men without number, but of all these where is the strong and fearless one, the leader to victory, the hero, for such is sure to appear even as the good sword blade may be developed from the iron scraper ; certain it is that not all the brilliant eloquence of five mouths will sweep back the Middle Kingdom's invaders from south, west, north, and east ”, will sweep back the western-weapon peril.

Therefore must come the day when China will “ rouse up ”. When China's hoar-heads will say their land shall suffer wrong no more, swearing by all the gods, and naming a trysting day of China's braves armed. Then we shall see many with honoured names. Ching the upright (not difficult to write the five straight strokes of his name), Wang Tsze, Kiun Tsze, Sew Tszae, Nung Foo, Ming Jin, Shen Jin, Kin Wun, Hiaou Shun, Hien Jin, Che Sin, Show Kaou, and even Siaou Sin take to the shooting iron. For patriotism is a flower which

blooms both in the poor man's flower-pot and in the rich man's domain. And young China will say to parents: "Pray teach our hands to war and our fingers to fight so that we may receive aliens with ball or blank as they elect".

These are the penned thoughts of my small and foolish mind, and should the honourable eyes of any of the land of the two hundred generations read, yet I trust the knitted brow will not be caused, my plea "Chung yen niye urh ly yu hing"—"Candid speech though inharmonious to the ear is profitable for the conduct".

Conjectures as to Korea are as a troubled indigestion-dream. The Land of the Morning Calm is as yet a sealed book to these Westerns. Until the Westerns read, mark, and learn that work of erudition: "How it feels to be a Korean, and has felt", little will be their knowledge. I find among these a wish to acquire such knowledge, a wish to learn of an ancient people at one time, and a continued time, the teachers of Japan. The general idea here being that a toad under a harrow would about represent Korea's state. Which is lamentable considering her past history and knowing that her samurai of old acquitted themselves as men. Will they ever again?

What can one conjecture of Japan? View the changes which have been made during Meiji (era of the samurai's great renunciation, era of increasing wealth of the few and increasing poverty of the many, era of the increasing neglect of agriculture and the increase of boughten food from without, era of increased commerce and manufactures also of public debt growing, era of woful contrarities and of brilliant progress), and who shall dare conjecture of the coming? Like China, Japan will have to study Reciprocity. She also cannot expect that her people will be allowed to swarm into the dominions of others in numbers

greater than find domicile in her fair lands. This is a question much agitating minds of many of this realm, and will do so much more should ancient, and proud, and well organized nations, as are China and Japan, insist that there must be the "open door" for untrammelled and unhindered intercourse. Indeed I think they have right on their side if there be any regard to the sealed treaty, and it would be a curious and woful mistake to refuse admission even to the intelligent common men of China or Japan, seeing that at this present time all the swarf of Europe is allowed unrestricted ingress and allowed to crowd out and pauperize the ancient workers of these islands. Funny people these English! They go round the world and plant apple-trees and invite any come-by-the-wind people to partake thereof. But this is only my casual view, though I am bound to say that I could write much of what is not worthy of imitation among these people, reminding one of the proverb "Ke wo fuite kidzu wo motomuru", "Hair blow, scar or wound is apparent", but than this rather silence.

Therefore still foolishly surmising and mind-wandering, though perhaps only chasing Kitsune Bi, fox fire, by these called William of the Wisp, I add a few items to the history of events that might happen, and seeing that Japan has entered into trade competition with the manufacturers of this realm I wonder what is to be the upshot. At times I think these people are too intellectually proud and this self-conceit is to their hindrance. Thus my foolish observation tells me that those countries which make other countries pay heavy tolls for the privilege of trading within their markets cannot be very wrong, seeing that the prosperity of their common people is increasing, and those countries have built up and maintained fighting forces which they could not otherwise have done, and their wealth of commerce munitions has, also, much

increased. Japan, for instance, has customs duties averaging 13 per cent. on articles of luxury much higher, on some articles of food also high. By-and-by perhaps these will imitate, perhaps even their government will see that food and raiment for the common people should be the first and principal care of rulers; when that right state of mind is reached, which will be through a war of tariffs, I augur that Japan may regret her entrance into such battles.

More especially as the hand-workers of Japan may also follow some of the Western ideas, which ideas are very simple and are to be viewed from the two stand-points of Capital and Labour. Capital tries to get as much gold as possible, is very hard-hearted and very practical. Labour also is very discerning and has one test. It sees that Capital by employing Labour often profits to an amount once, twice, or thrice the amount paid to Labour, therefore does Labour say, "You have paid me two yen, your profit is four yen, equity prompts my getting three yen and your being content with three yen as a profit". This is a very just view, and a daysman would say Labour is right. On the other hand Capital has a way of inflating itself so as almost to make it appear that it is a charity-organization beneficently employing labour to Capital's detriment. But this is a matter of arithmetic which even the common man with but small knowledge of the abacus may soon shew falsity of.

Also possibly Japan's common people may organize trade guilds on the Western plan. These differ with the very ancient guilds of China, and are perhaps superior. In these islands all the best craftsmen belong to a trade guild. This guild often a beneficent autocracy; sometimes, however, a noisy republic governed by lusty lungs of young men. But this not the rule, and craftsmen requiring high knowledge and deftness of hand and eye, and having not a little know-

ledge of what is good government, do govern themselves and, like good statesmen, do provide for their present and future by practising thrift. Thrift which provides food when work is not, thrift which provides simple food and raiment when two score, or more, years are passed and old age begins. I know that many adverse views of these trades' guilds have been published to the world, but these are either by people who have cast off clogs and now wear boots or by others who plough with the tongue or are word-sowers having but little knowledge of the good of trades' guilds and who dare not talk of the anarchy which would ensue by their by-law-abolition. And this is one of Japan's tasks. And I foresee the time coming when the craftsman who is not a guilds'-man will be like the ronin of old, or as hi-nin (written in Chinese characters "are not mankind"), the man who liveth unto himself alone, and is therefore a pariah. For they of any country who by their actions or advice endeavour to thwart the honest aims of trades' guilds are unpatriotic and may be regarded as of mind-miscegenation, the evil minds of some ancestors inherited and acting adversely to the realm their present bodies reside in. These are of the breed which preach that manufactories should be slaughter-houses; the killed the workers.

One can sympathize with the feelings of many of the hoar-heads of Japan who now see their beautiful country disfigured by smoke shafts belching clouds of black smoke, and who now see the farmers not even now able to build the modest dwellings which old-time-laws allowed according to hides of land cultivated.

Then again the rise of the merchant class will produce mind-comparisons among those who saved the realm by their fighting arms, and these will contrast their lot now and formerly and maybe will deem it good for public polity that the man for war shall partake more



freely of the wealth of the country. This only right and proper, and there is a great object lesson to be studied in these islands, very lamentable to view, the disbanded not being given the right to beg, a privilege accorded to its broken soldiers by another country. Perhaps Japan has made a mistake in that the great renunciation by the samurai, however thought to be patriotic, was a mistake, and a partial reversion may be advisable, all men liable for war duty to be fed and clothed, they providing the heart the Yamato Damashii, the government fostering the body. But this is an item the merchant class would meet by quoting abstruse laws of Supply and Demand and Industrial Competition.

But by-and-by thoughtful workers will ask themselves, "Why should there be Industrial Competition?" And will then see that such is of small benefit to the workers, and will also be prone to advocate that the self-supporting empire should be the happiest wherein by all working perhaps four hours a day all will produce sufficient for all. Hence the Western system is not to be imitated; better the old time clan, and commune, system of Japan where all had of food sufficient and lacked not raiment nor housing.

That was the time when one could tramp the many roads of Japan sure that wherever there was a beautiful view to be had there would be the roadside resting-place, with its notice "eighty mon", this the price of lunch and resting. Lunch of rice, of a few dainties, washed down by tea ad lib., all for eight-tenths of a half-penny.

Indeed there is great good to be obtained by studying the history of these English. Time was when their religion of the cross fed and clothed all the poor and used-up, this from the benefaction of the dead votaries, who left their lands for this purpose, not forgetting, however, that the land provided fighters from

its income also. Then came the time when the rulers killed this system, annexed the lands (stole them, some say), and made the burden of the common people heavier by placing on their backs the task of providing for those the Church previously provided. Then grew the system of houses for the poor (their birth-right annexed by their rulers and those around him), and this is still growing and is likely to.

How will Japan avoid having to adopt a similar system ?

Very beautiful, very piteous also, to hear the little ones of these islands, especially the children of the publicly-kept-poor ones, when on bended knee and listening to the priests giving forth the ten commandments, very soul-stirring to hear them in voices, musical as bells cast from ladies' hand mirrors, singing in pleading tones to the Giver of All Goodness, beseeching that He will incline their hearts to keep each law, and, after the law as to covetousness, that He will write all these laws on their hearts.

Surely the souls of those who prompted by covetousness seize the heritage of the poor and helpless, surely those souls must have great contrition. The Western Book Divine has many words pointing out the wickedness of such. And indeed in these islands there are many, not even so wealthy as the sparrows, that the stream of large-hearted charity will never reach, they of the pleading eye often veiled in modesty, but never of the pleading tongue, wherefore is much to be commended those who give in charity and do not advertise, men actuated by brotherly love to all, relieving necessities of brother, such conduct righteous which is truth. Also of those who call themselves "Cheerful Sparrows", giving crumbs to the poor and needy, crumbs welcome because unasked for and often as if the wind had heard and carried their sighs. There is a lot to be learned about the poor in this

wealthy country, especially from those who have Supped Sorrow with the Poor.

Other things Japan will learn about. How men may wax wealthy by means of wealth used to impound other wealth ; latter the necessities of life. But I take it her statesmen will have learned of such operations called " corners ", and her laws will be sufficiently lenient that if one man assault another by biting, no blood flowing, therefore " one man one bite " not a very heinous offence ; hence wisdom of China that if oppressor is bitten to death by hundred men's mouths blood has not been shed, therefore oppressor rightly served, he having by his oppressive action made many men mad during inch of sun-shadow, their sanity recovered after death of oppressor.

But I think good government should prevent buying and selling of non-existent wares, as this is only gambling. Though it is very hard to see what are called by names of stock exchange transactions and to discern the difference between this and errand boy's " little bit on ". Indeed it is this thirst for the benefits of the lottery of the might-be which prompts so many of these Westerns to importune Eastern nations to become borrowers. The lenders draw pictures of how to become rich by digging the bowels of some beautiful spot and selling them, so that this generation shall be rich, leaving a bowelless country to their progeny. Or inviting the husbandman to leave his farm and work in a factory, becoming an automaton, working all the daylight hours in closed rooms, leaving also a town-bred progeny not of stalwarts. Leaving also more mouths in the town than there are rice for when grown-ups, therefore ensues much competition for food, at that place, in the next generation. Also because of progress and moving with the times, governments, and municipalities borrow much money and so the newly-born-babe is saddled with a debt from

his birth, a debt which calls for a portion of his labour to be ever given in liquidation. His forefathers having spent all the borrowed money.

Of education, in contrast, I have already spoken. It is for Japan to avoid imitating these English. My observation tells me that those men who are producers by the knack of the hand guided by the brain are the worse for having had, while young, their brains crammed by matter called brain-developers which really become brain-stunters so far as handicrafts are concerned. Education is regarded by many in these islands as a means whereby the male kind may go through life without corns on their hands. The consequence is that the horny-handed one, exerting his limbs, demands and earns a better living than many of the soft-hand ones. Therefore in these islands the soft-hand brainy class are becoming comparatively poorer, and the hard-hand one, member of a trade's guild, is becoming richer. And in the future he will be more rich when co-operation is extended. But this is a subject difficult to explain, for in many cases what are regarded as new ideas among the working classes here have long been practised in China and Japan.

And so I will cease penning my foolish conjectures of the East. I foresee, however, that when China and Korea have made themselves so well known to the Westerns as the Japanese have that much good will result. Indeed my English friend tells me that already there is among many here an idea that an alliance with China worded as is the Anglo-Japanese alliance is only a corollary of this latter alliance. And indeed so I am inclined to think, for I fail to discern wherein the common people of England have profited by intercourse with China. I may be told that if trade then all must profit, and I answer, "How many millions sterling has England spent in keeping

armed forces on China's coast, to coerce her, during the past one hundred years?" Till recently England's disbursements were about six millions sterling a year. What tax-payers in England, contributing in all six millions to her revenue, reap proportionate profit? What would have been the amount of China's trade with other foreigners but for the presence of that large coercing English force?

Sensible men among these English are freely venting opinions that it is advisable to meet, and comply with, China's views, they putting themselves in China's rulers' places and viewing things. Thus suppose a Chinese hawker hung clothes for sale on railings of St. Paul's cathedral, and was arrested by peace-ward, then China would not send a gunboat up the Thames to avenge this so-dastardly an exhibition of force on peaceful Chinaman. Or, like man from Aberdeen holding forth in bad Chinese to crowd worshipping near Chinese temple, suppose Chinaman from Ning Po holding forth to worshippers before above English temple of St. Paul's in very bad Scotch at festival of Hogmanay, festival of old year passing, of glorification of secret of potency of the blue caps of these islands the pot-still and patent-still, heretical nephalists daring not to be present, of meeting of exiles from their beloved country whom a spirit of perversity prompts never to return, festival made pleasant by the weird tones of the mind-lulling reed music as used at a Chinese funeral, of meeting of clans once deadly foes, of the MacTavishes who once massacred all the MacFhairshons save one—that time when the clan MacFhairshon of four and twenty men and five and thirty pipers marched bravely to death by claymore, skhiandhu, and the murderous fillibeg—of men of williwaw strength of lungs, nation of the great atonement, one generation having sold their King to his enemies, the following generations atoning

by war service given to that King's sons and grandson, nation of samurai vying with the renowned samurai of the forty counties, these latter the soldiers of the globe and laurel—these latter were the soldiers who formed many Anglo-Japanese alliances, their many descendants now living in Japan—drinkers at the solemn moment from the pint-stoop and posturers in scratch-cradle attitudes, suppose at such a moment that Ning Po zealot began to preach of the heresy of such proceedings, his Chino-Dorisms but little understood, he perhaps meaning to talk of umbrellas but pronouncing foul diseases, very abrupt would be the termination of his discourse, just "To hal wi ye", and most likely would follow blows, possibly a death by a thousand cuffs. But China would not send war-junks to bombard St. Paul's, nor insist on some neighbouring ham and beef shops and female-garments and velvet-glove shops being razed and an immense cathedral being built at the expense of those who were not present and exasperated by that pernicious-doctrine-Ning-Po man.

Also suppose Ning Po zealot settled in some far inland English village and held forth as to paths of rectitude of man and woman, attended and told men it was not proper to meet women at night festivals, women dressed in manner to make zealot look at floor, and then to music of trumpet, flute, harp, sackbut, psaltery, symphony, and of all kind of music, the men to posture in attitude of adoration, this followed by indecent huggings and whirlings bewildering, no sign of shame on face of single man or woman, rather every sign of enjoyment of such pernicious, of old, anathematization, and suppose Ning Po Jin very loudly raised his voice and demon-prompted dancers told him not to spoil sport, he continuing his objurgations, and young men of party full of fanatical joy, also full of wine of four virtues, began to use disrespectful

language to Ning Po sage, began to call him horrible name "boulder", perhaps impiously immersed him in pond, afterwards placing legs in stocks and so leaving him to turn his sensible heat (sensible from his view) into latent heat, and suppose the Tao Tai of that county came with his body guard of men in blue, called crushers, and chidingly told Ning Po martyr that rightly was his locomotion anchored, suppose all this, yet would China refrain from sending gunboat to bombard Big Ben. Nay, paternal China on his return to his happy home might order application of well-known Tom Tickler, polished bamboo sixty-five inches long, weight about three pounds, one-hundred strokes of rod, held at smallest end, on thick-flesh part, clothes removed. Of course not likely Chinese woman zealot would cross continents and seas and similarly offend, otherwise she would similar suffer, but clothed in outer garment. (Wicked Chinese crim. con. woman not allowed garment-on-privilege.)

Then again if Ning Po zealot obtained followers, perhaps some who have "done time", these followers English, would claim mission house city of refuge if again offending to "doing time" stage. Therefore must wise rulers of China in the future insist on reciprocity. Perhaps imitate wisdom of some Western lands and insist on would-be settlers in China being able to write and speak the ancient, musical tones of China.

Or suppose beech-comber-Chinaman knowing of wealth of tombs of departed potentates of other lands, quietly sails along coast, lands near silent tombs, digs up bodies of departed, gathers all the cinnabar they are buried in with a view of selling it, caught red-handed—"Shu ni majiwareba akaku naru", "Handling cinnabar red the hands become"—suppose wrath of living potentate and his people is dreadful, only lingering death by thousand slashes can expiate, suppose China's ambassador insists that this is only to

be regarded under "first offender's act", yet would he refrain from sending gunboat threatening sinking of L.C.C. steamers.

Another supposition. Conceive small Chinese fleet with soldiers appearing before Western town, demanding its opening to hordes of Chinese traders and others. Opening refused. Many negotiations follow, violent utterances against Tao Tai of county and ruler of realm. War follows. Chinese fleet-men and others capture non-resisting places and issue promises of protection to peaceful inhabitants. But several demon-prompted Chinese sailors invade house of rich money-changer, bind all within and loot great store of Mexican dollars. Measuring, not counting, this loot and so apportioning, measure used just sailor's cap, strike measure. Sailors placing stolen money in upper part of dress next skin. Mark the retribution! Peaceful neighbours assemble and attack those wicked sailors with staves and stones. Sailors flee, hotly pursued. Force of gravity acts and all the weighty Mexican dollars fall to ground through legs of lower garment. Wicked looters gain nought. Pursuers gain some. And no doubt China, in such a case, would seek out and punish looters.

These sailors, evidently, were of mind akin to those Western sailors of long-ago who when looting rich place, first looted one great elephant, then loaded it with spoils innumerable. Or to those who looted articles rare and valuable, packed them in boxes and sent them away duly labelled "clothes to be washed".

Then again suppose Western nation borrows money from China, also employs Chinese in Western custom-house and other departments, these Chinese serving with zeal and probity and earning promotion to mandarin rank, nine ranks of buttons on cap, from ruby jewel to humble silver, with embroidery on dress from unicorn or crane in highest ranks to rhinoceros or crow-



bird jay of plumage long and gay in lowest, with waist-sashes of honour, clasps various from jade set in rubies to clasp of buffalo horn, supposing this and that Western nation finds her own people can now supply place of China's men, yet would not China be angry and Chinese newspapers accuse Westerns of contemplated villainy because of proposed change. There may have been Chinese employed in another Western nation ; this nation adopting Chinese manners and customs in red-hot mode and soon dispensing with Chinese in manner abrupt and not worthy of imitation, yet would not China be angry, even welcoming many from this latter country to visit and pick all China's brains and by-and-by compete with China. Of course I think China would be very foolish to permit such knowledge-gathering-intercourse, there being no reciprocity ; but maybe that eventually China would "wake-up", smile at the Western nation which knows and does what China did yesterday, but with the resolve that it shall not be so to-morrow. For after all brains and knowledge and knack are commercial commodities governed by laws of barter, and philanthropy too freely indulged in may be the giving away of heritage of children. And perhaps bootseller who sells one pair of boots and teaches customer how to make them is not wise bootmaker. We know the legend of the man who played the fiddle to swarthy iron-workers, managed to fiddle his way into interior, sacred as inner room of sword-maker, and so stole secret process of how to make certain useful necessities. Of course certain things cannot be so annexed, sword-maker knows which time of year water from rivulet is best for tempering swords, and in this island there is great wealth given by nature in the waters, waters to make beer, also to temper Sheffield thwitel.

Many Westerns have evinced great admiration of some of China's plans. In those cases where the ser-

vices of Westerns have been allowed to be rendered to the Empire of the Son of Heaven, China has always retained those services through life, giving great intellectual rewards, buttons of high mandarinship and other decorative tokens, not taking young portion of life of man, and then as if well-squeezed dry sponge, telling to depart, contract fulfilled, and so another "Yatoi bito", that means "hiredman"—verb as of hiring coolie—of presumed sucked-brain type leaves. Indeed China would not rudely apply such a term to men of the Westerns, many of them high in their vocations of war or peace. But not in all nations does the dignity and gentlemanly mode of China operate. China has been a great teacher of many things, with apt scholars. Indeed if influence and teaching of Confucius were eliminated from action and knowledge of some scholars little would remain as result of home-grown and produced knowledge.

Many other ideas may be in house of mind of China's rulers. Long experience has shown that Westerns admire not good stable government, long practice of arts of peace, and cultivation of soil, and writing sermons and essays on words of old of Divine Transmitter and others, rather seem to admire acts of warriors, cricketers, footballers, golfers and others, or hunters (not however of clever and ingenious trappers), or of boxers and bruisers, and efforts of jockeys. Therefore may China's rulers, prompted more by vanity than by wisdom, allow intellectual state of people to lower itself and absorb some of this Western cult of brute-force-exertion. Thereby bringing nearer the hearts of the Westerns towards China's peaceful millions. I augur that there are signs foretelling such approach. All with a view of teaching and cultivating mutual respect, this engendering mutual regard and esteem.

These islands giving this lesson, in that having

fought neighbouring nation for nine hundred years, with great loss and little gain to both, one century of peaceful intercourse has followed, each is learning of each, each is learning to sing "Jolly good fellow" of the other, schoolboy can talk to schoolboy, adults to adults, mutual languages learned, the samurai of both nations are one at heart, and perhaps the world will yet learn of the meaning of this century-consolidated-respect and regard should some history again repeat itself. Also I find not a little sympathy with Russia. Sympathy as for gallant loser in boxing or wrestling match, he having tussled under ancient rules and practices, many rounds going against him, but he coming up smiling at ninety-ninth round. This feeling of admiration enhanced by reply of Russia to friendly inquirers "Are you down-hearted?" And Russia's thundering "No!" So that Russia is not likely to follow that fool-talk of turning sword into ploughshare. Fool-talk because, if ever done, no blacksmith would spend labour in faggotting and welding small swords into one large ploughshare when he could get the steel for ploughshare cheaper from Sheffield. More likely to cut up ploughshare into strips and forge into swords. Therefore will England and Russia easily settle little differences of opinion, and the world will profit by their hands being palm to palm, not rubbing back to back. This also will follow when schoolboy meets schoolboy and learns to sing of the other "Jolly good fellow." Dignity of Russia much admired among samurai of these Westerns. I mean not that dignity which prompted "Stop the war" cry. For those criers are of the breed which impede a nation. They do not profit by tragedy of old Somersetshire ford, legend to be learned by visiting quiet English village and learning of the centuries-old episode which gave rise to words of pearly wisdom, "It is ill faring to change the steed

while crossing the ford ", especially in quick-running angry stream. Such people bring ill to their country, their present words of fear encouraging future enemies, such written in Chinese character "Sho Tan ", "Very small Liver"—that means "coward ". Not pleasing to see and hear politician burly of body, loud in tone, but "Sho Tan ", holding forth in midst of country's peril. Such are of the breed who preach "Hana yori dango ", "Than a flower a rice-dumpling is the better"—their souls not rising to the samurai's height, he valuing laurel leaf above many rice-dumplings. Such politicians in all countries aspiring to be regarded as "Shi Ten " party, "Shi Ten " in Chinese words "Four Heavens "; their efforts for good of mankind like froth, very busy while they last but not of long duration, being just the people who "flourish a cudgel when the fight is over ".

Of these English and U.S.A. it is hard to conjecture. Ever since the day when U.S.A. made great affray by turning Boston's harbour into teapot there has existed better understanding between the peoples. So much so that many intermarriages ensued, and now it is highly dangerous for mighty daimiyos of these islands to travel in U.S.A. if young, for just in their topsy-turvy, sakashima, this-side-down-with-a-smash mode of procedure, young damsels of the stars and rivulets seize those daimiyos by the ear and marry them. And the offspring enrich English language by many words of definition and richness. But most probably mutual regard of sea-samurai is emblematic of the two nations, that time when blood was thicker than water, also when those facing death in the *Trenton* lustily cheered those of the *Calliope* who were also wrestling with death, and many other incidents. Let it suffice that high American authority describes races of the world as English, American, and foreigners. Therefore is a good understanding with Uncle Sam the

root and branches, the bowels and kidneys, the beginning and end, the essentials of the progress of mankind in general and of themselves in particular.

Having conversed with some of the war-men of these two nations I find total absence of exaltation of fighting means. It is not their wont to glorify power of their great Ban Jo, ruler of ten thousand chariots, their Emperor or Presider, and I think this very good trait. But each is anxious to have efficiency even to last button on uniform, for experience has shown that this is essential, even in case of fire for verification ; as it was the absence of metal buttons that time when twice ten thousand uniforms were said to have been destroyed by fire which led people to believe that either uniforms or buttons were absent. This in war-time.

Coming back to China, she seems to be the exception to the rule laid down by her sages : "Doko no kuni demo hito no kokoro chigai wa nai", "Wherever the country even, men's hearts differ not", for where is another such fair land whose inhabitants are not prepared to defend it ? This is China's great poverty. We know the evils of poverty, how that a poor man is regarded as a stupid man, and that when poverty comes theft follows, also that a theft instigated by poverty is heinous ; but more heinous when the thief is rich. It is not the poverty of goods of China's people, but another poverty which instigates robbery. Poverty in what is called Patriotism, this meaning men with rifles. For only by such can nations exist, otherwise Naboth's vineyards. Hence no patriotism means invasion. I know full well that China has wonderful power of absorbing invaders, but such have proved very bitter medicine, or, if not medicine, have been heated stones applied to very raw parts. And the great Ban Jos of war-might, unable ever to put their forces in real battle array, content themselves with

make-believes and employ their gold helmeted and goldspur ones in daily devising means so that when the "real thing" comes much may happen as previously arranged. Even to bring about happenings before throwing down the gauntlet.

And now a few more words anent the very great difficulties, perhaps insurmountable, against an Anglo-Chinese alliance. These English may be divided into two classes, the martial and the commercial. The martial may rule the roast for a time, but the commercial, having to pay the piper, eventually call the tune. So that having subscribed to one ball they are apt to ask prior questions when another is contemplated. They view things as a matter of business. Therefore knowing that the fast alliance between France and Russia led to increased business between those two, they ask if such an alliance would lead to business. If told there is no friendship in business they express themselves as distasteful to any alliance which does not lead to increased "business". Such is their mercenary idea, they not having the cult which is given by the soul of the sword. Also they ask if in the event of money being lent will that be used in subsidizing steam ships, competitive shipyards, competitive cotton mills, iron-works, railway lines, telegraph lines, and many other manufacturing and transport operations, similar to those they now have money invested in. If so it is not difficult to conjecture what the answer would be. A sentimental alliance is very nice to contemplate on holidays, but commercial competitions occupy men's minds on work days. And there must come a time when in commercial matters all nations' custom-houses will be tarred with the same brush, and governmental subsidies will be neutralized by proper means. Reciprocity must rule. The old practised mode of detaining foreigners' steam-ships in port, thereby aiding one's own, can no longer be practised. If the

English cannot buy lands and houses in other countries they will retaliate. If they find national uncommercial partnerships to their detriment they will reply. If the "open door" is only a door and they cannot get near the counters, nor take stalls in the market, there will be confusion. If a port is called "free" and is not so there will be murmurings. If a friendly nation's custom-house is not under the control of that friendly nation there will be confusion. If there be interference with the coinage of commerce there will be mercantile war. All of which means that in the coming war, which is to be a war of commerce, things previously arranged may not be lasting.

Also it is well to remember that the tenacity of China is proverbial. Territory taken from her is not, by her, regarded as lost. She waits, and history has shown that her rightful territory eventually returns. China only asks to be treated as an anciently civilized nation, and in many things the most civilized nation existing. Because of her unpreparedness for war she has paid dearly. Because her rulers and others of long ancestry neglected the art lethal she has suffered ten thousand indignities. And now that patriotism of her youthful ones is beginning to kindle, and may soon be a-fire, such indignities will cease. It is very unlikely that a proud nation as are the Chinese will suffer another century of wrong. China is inscrutable to Westerns; China's task is to impart sufficient education to Westerns to convert the right-minded among the thinkers. Look at Formosa, for more than a thousand years under the Dragon Flag! Its aborigines, also, with love of country never very tractable, governed in a suitable manner, but seldom by the sword. At present Japan, the new owner, has a task heart-breaking, and we have the word of a statesman that it will take thirty years of the sword and rifle to bring these aborigines, more than three millions,

into subjection. Perhaps longer if arms can be smuggled safely and continuously to them. Thus will Formosa be another Acheen. Acheen that would long ago have become free if these English had acted fairly, as many of their right-minded advocate. For the defence of homes of ancestors appeals very strongly to the samurai of all nations.

China's statesmen are thoroughly aware that the past twenty years of turmoil is unlikely to be followed by twenty years of serenity and goodwill, and will arrange accordingly. China's youth, of ancestry notable, must be stung to the quick by comparisons of outer barbarians who acknowledge that the Chinese common people make good fighters but impute lack of courage in those chosen as officers ; indeed I am sorry to record that such views seem to be held by some of Japan, they also decrying the war-worthiness of the Chinese officer. And yet there was that episode, on September 17, 1894, when, at the Yalu ship-fighting, the officers and men manning the two large guns in a Chinese war-ship fought with each other to blood-letting, fought for the possession of the last charge from the magazine, each gun's crew anxious to have the final shot at their hated foe. Many other conjectures of my foolish brain I could pen, brain perhaps once living in China æons ago (for who can tell how old is his soul ? Who can say how created ?), perhaps again to live in that lovely land ; might speak in admiration of the pride of China. Pride which does not stoop to subterfuge. Even the common men in China have not resorted to the teaching of the missionary, not, mark you, to acquire knowledge of the soul's journeys, but simply with a view of learning the missionary's language. Cheap way of acquiring knowledge useful for commerce, but not commendable. But English child putting penny in missionary box does not know this. Good Chinaman would "bite his navel"



in repentance, had he so stooped, more especially if he had first had incantatory water sprinkled on head as have many thousands. Where are they now ?

Once a statesman of the West lauded men of an ancient race who were in arms. Said they "were rightfully struggling to be free". Perhaps by-and-by when China is ready she will rightfully struggle to be left alone. Korea even now seems to have such a feeling, and as far as one can gather, has still a little of the virtue known as self-respect, hence her people will not be fain to acknowledge benign influence not home-grown. Therefore comes problem in simple proportion : "If well-knowing statesman computes thirty years of admonition by rifle and sword to make tractable three millions of Formosans, and the population of ancient Kingdom of Korea is fourteen millions ruled by the Son of Heaven, the Lord of ten thousand isles, the Father of his people, etc., is Korea going to be wiped out" ? Very curious problem not to be mastered by looker from afar, even English book of all things imparting scope seems to say Korea has two capitals, Seoul and Tokio. But I suppose some day some brainy, burly William Tell of Korea will arise. For there is the remembrance of that terrible Japanese invasion in 1592, still the huge grass mounds covering the dead warriors are carefully tended on that plain near Won San, and still there is the knowledge that the ears of killed and wounded Korean warriors were severed and taken to Japan and buried at Mimi Dzuka (Ears' Tomb), a terrible punishment to those who wish to rest under the tall grasses whole and unmaimed.

## CHAPTER XIX

### FINAL

THESE written words from the islands of the white cliffs. Ruled by a descendant from the god Woden, a Ruler whom my humble pen hardly dares write of ; of influence indescribable, the loyalty of his subjects as unswerving as compass needle ever pointing to the south. Who can tell the secret of this needle-pointing, who can divine the secret which so draws subjects ? Ruler of four times ten thousand times ten thousand of humans, of war-means vast, of nations numerous, both old and young, of India Sovereign Lord, and yet a loyal feudatory of the Ruler of Mighty China and of that nation of sword-smith warriors Turkey. Ruler not fearing even to plunge hand into molten lead. Respector and fosterer of all men's religions. Preacher of Universal Peace and amity between all nations, welder of the links of friendship between the nine hundred years' foes, joiner of hands of all those who at Sebastopol showed their metal, this grip of friendship and respect to be for the good of many millions. Acclaimed by those of the star and rivulet banner in a manner wondrous to behold, making one doubt that there ever existed enmity between these nations.

Toucher of the sword grip of the ancient samurai of India.

Rulers, King and Queen, whose influence reaches the poorest cot, alleviating sorrow, sickness, and adversity, they having, even though of high estate, experienced the heart-searing sorrow of the silent mouth and

closed eyes of the first-born son grown to manhood. Rulers of Tact Regal. Actions and words always, and never not, opportune.

Do the August Rulers of Japan and China yearly in the early spring hallow the divine art of husbandry by turning the first furrow, these English claim that their King is among the best of Norfolk farmers. Did gentle Buddha teach kindness to animals, here are Rulers greatly encouraging kindness, and preventing cruelty, to dumb animals. Is not the dog the greatest thought-reader among animals, the reader of dispositions? Even here we have the testimony of these samurai among animals, these who never lie and seldom deceive. This I say having seen these Rulers surrounded by their loving canine body guards.

Ruler of whom it has been said He is all things to all men. Ruler of more mouths of more languages than any other under Heaven.

Withal, even only in these islands, Ruler of most heterogeneous, mingled and unmingled bodies of men of ingredients as of ten thousand cults. Some welcoming to these shores the swarf of all nations, others averse thereto, few viewing with concern the crowding out of the British-born workers, few of the Elder Statesmen preaching with loud voice, as it would be good to do, the words of wisdom of China's Emperors K'anghsi and his son: "Give place to husbandry and the cultivation of the mulberry tree in order to procure adequate supply of food and raiment. Suffer not a barren spot to remain in the wilds, nor a lazy person to abide in the cities; then a farmer will not lay aside his plough and hoe; nor the housewife put away her silk-worms or her weaving".

Even in the matter of war-worthiness divided counsels prevail. Some preaching that all should be fighters, others seeming to hold the opinion that because a man by way of thrift becomes a member of a

trade's-guild therefore under no circumstances shall this trade's-guild-man be allowed the high honour of taking part in the keeping away of enemies from the great British Empire. Very sad that such views should prevail. Views which must have been formed by looking through very small reeds. How<sup>2</sup>direful to a kingdom this may become is given by the Sanscrit annals :

Between the peoples of Peacock and Swan  
War raged ; and evenly the contest ran,  
Until the Swans to trust the Crows began.

The defeat of King Silver-sides, Lord of the Island of Camphor, the tale of moonshine which frightened the elephant, of the treachery of the crow, that history gives mental food for all ages.

East is East and West is West. In the Orient the cries are daily becoming louder : " China for the Chinese, Korea for the Koreans, Japanese Empire for the Japanese ". And only a few in these islands (but many in British colonies), raise the cry : " The British Empire for the British Realm-Born ! " Cry which may gather force and cause action only when too late. For in many ways China and the British Empire are alike, especially in taking too much " lying down ".

# I JI YA O

To-day at the hour of the mid high-noon of Meiji's thirty-ninth year (Era of O Tagai Mikata), from YOTSU ME, the exile, to the chum of my youth, CHIU SHIN GOKI NO SUKE, this letter goes.

YOTSU ME.





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